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WORKS IN PROGRESS

VOLUME 5, NO. 11 THURSTON COUNTY RAINBOW COALITION MARCH 1995 ■ FREE

"Great men cultivate love . . . only little men cherish a spirit of hatred." Booker T. Washington

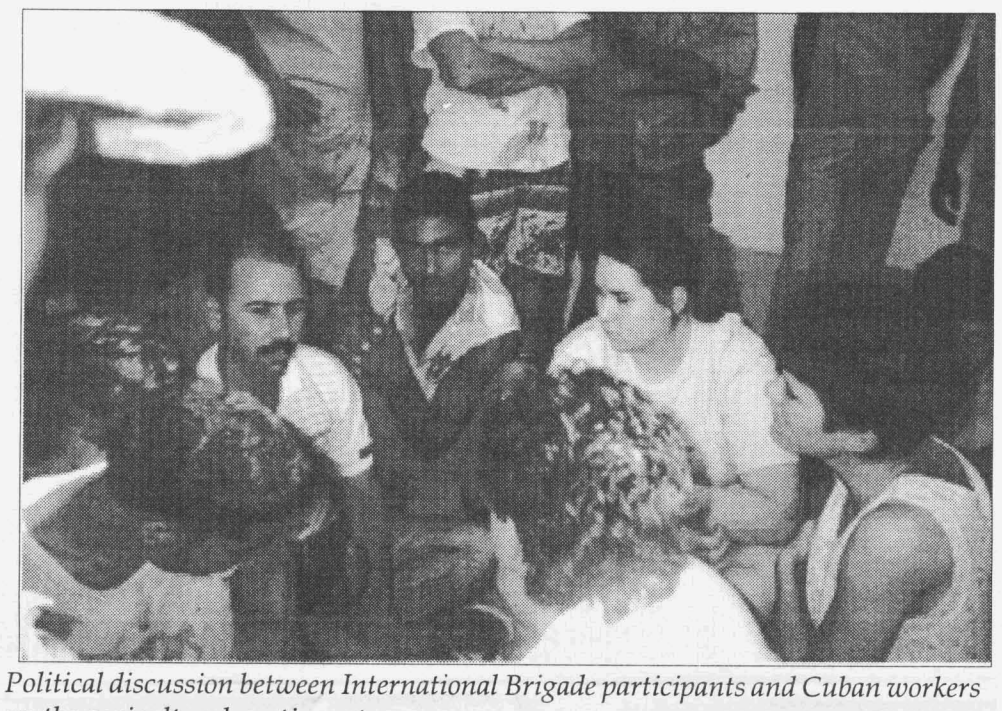
WIP Exclusive

Cuba In 1995

Kim Sherman & Chuck Domitrovich

The fall of the USSR, Cuba's most important trading partner, combined with the US embargo has had a devastating effect on the Cuban economy, causing the most severe economic crisis since the 1959 revolution. It has created shortages in fuel, medical supplies, food, machinery and spare parts, and a vast array of consumer items.

We recently returned from a two week trip to Cuba, where we were able to see first hand how these shortages are affecting Cuba, what is being done to address these and other problems, and how Cubans view these problems, themselves and the future. We traveled as a part of a brigade, organized by an international group called the Young Socialists. The brigade consisted of 70 people aged 15 to 34 from the US, Canada, Mexico, Spain, Germany, Iceland, Sweden and Great Britain. Participants were interested in Cuba for a variety of reasons. Many went as a show of support for and solidarity with the Cuban revolution. Others, due to the limited amount of information available about Cuba, went out of sheer curiosity, to be able to see first hand the realities of Cuba. We all went as journalists, intending to return home and share the knowledge we gained with others.



Political discussion between International Brigade participants and Cuban workers on the agricultural contingent.

Because there are major differences between rural and metropolitan areas, our brigade spent a week in each. The countryside of Cuba has historically offered the strongest support for the revolution, and shortages tend to be less severe than in urban areas. With shortages of fuel impeding transport, Havana has been hit hardest by food scarcity. The black market is much more of a part of daily life, and often the only place where food is available. Discontent runs much higher here than in rural areas. However, reporters from mainstream media rarely look further than Havana for their stories, and often not beyond the blackmarketeers who cluster around their hotels. They thus miss most of what is happening in Cuba. In fact, a top priority for Cuba today is to increase agricultural production, and to improve distribution of food. Programs to address these issues are being primarily implemented in the countryside. Most of Cuba's state-owned and run farms, for example, have recently been turned into cooperatives, increasing the control that individual farm workers have over production, and introducing incentives to improve production and distribution.

However, reporters from mainstream media rarely look further than Havana for their stories, and often not beyond the blackmarketeers who cluster around their hotels.

Agricultural markets are another new program being used to address food shortages. The state requires farmers to satisfy production quotas, selling a set amount of their harvest to the government for fixed prices to be distributed in state stores at subsidized prices. After fulfilling these quotas, however, farmers are now permitted to sell the remainder of their harvest at agricultural markets at unregulated prices. Prices are high, but as government stores are unable to supply adequate food to the population, the markets are intended to increase the availability of food.

(Continued on page 18)

Poor People of Chiapas Calling For Justice

Coalition in Solidarity with the Indigeneous of Chiapas

El 1 de enero de 1994 un grupo de personas la mayoria Indigena. Decidio levantarse in armas, exigiendole al gobierno de mexico Mejores condiciones de vida. El gobierno de Mexico estaba sorprendido, los indios, estupidos e ingonarantes pedian sus derechos como seres Humanos.- Como es es que eso sea posible?. Si los indios no piensan dijo el gobierno. Deben ser personas extranjeras que vienen a alboratar alos indios.

Pero quien dijo que hay que ser inteligente y tener un titulo de Harvard o Yale para saber lo que es el hambre, trabajar como esclavo sin obtener ningun sueldo, ser violadas por el patron, ver muertes injustas, muertes a causa de pobreza; ser humillados y vistos como extranos cuando caminamos en nuestras propias tierras.

La respuesta del gobierno fueron soldados con altos equipos de guerra, para calmar alos rebeldes. Pero el hambre no lo calman ni con cien mil soldados.Hubo como 500 muertos oficiales, los Zapatistas dicen que sufrieron 200 bajas, quienes fueron los otros ? Civiles pobres.Por fin en Marzo el gobierno acepta platicar con los rebeldes, pero no se llega a ningun acuerdo.

En Julio 1994 una caravana con Ayuda humanitaria partio de Olympia con direccion a Chiapas, en la frontera no se les permitio el paso, era inlegal pasar ropa, medicina y comida. Al mismo tiempo en esa misma frontera, pasaban armas, canones de guerra, eso era era legal la caravana no tuvo otra opcion mas que pasar sin pedir permiso. El 23 de diciembre la caravana tuvo la dicha de poder llegar alas manos del pueblo de Chiapas.

On July of 1994, a Caravan with Humanitarian Aid left Olympia for Chiapas, but ...the customs said that it was illegal to cross the border with medicine, cloth, and food. At the same time, on the same borders, cannons and heavy war equipment were being crossed legally.

En Diciembre, el peso mexicano pierde 40% de su valor total. Los invercionistas extranjeron sacan su dinero de mexico porque no hay una estabilidad en el pais. El gobierno de US ofrece un prestamo de 20..... para que el peso se mantenga estable, pero

(Continued on page 18)

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ASL INTERPRETED

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress,

Olympia Movement for Justice and Peace

March Meeting Issues
Teach-In on Chiapas
April 15th Action

- **Wed Mar 8th 7pm**
  Olympia Timberland Library
- **March 22nd 7pm**
  TESC LIB 2218

Political/Cultural Center Meeting

Wednesday March 22 8pm
TESC LIB 2218
Topic: Fundraising/budget

Bi-wombyn's support group

meets twice a month. Looking for a permanent meeting location. For more information call 866-6000 x6544

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is currently accepting original theatre, performance art, poetry, or dance pieces, of 15 minutes or less, for the *Fifth Semi-annual Wildacts event*. These works will be performed in the Capital Theatre on March 30th, 31st, and April 1st. There is a participation fee of $5 for each project.
To obtain an application or further information please contact Reuben Yancey at 956-0191.

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WIP Schedule

WIP article submission deadline is:

Wednesday, Mar. 22

Also on that day, there will be a meeting at SPEECH (218 Fourth Ave) at 7 pm. Call 705-2726 for info.

Proofreading Meeting

Tuesday, Mar. 28 at 7pm
Downtown Timberland Lib

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PROJECT DIVERSITY

Sarah Light

On Jan. 30, I attended a workshop titled Project Diversity. This workshop is being offered in several locations in Washington State. It is presented by The Environmental Education Association of Washington (EEAW), which is a non-profit organization of teachers, community educators and business and agency people. EEAW works to promote effective environmental education to all sectors of Washington. Project Diversity is specifically designed to give participants methods of making environmental education more relevant to culturally diverse populations.

Definition of Cultural Diversity

Cultural diversity is the presence of many different cultures in one place, including cultures based on race, ethnicity, gender, age, sexual orientation, disability, etc. If we can recognize and value diversity, will create a network which can then encourage greater understanding and appreciation for the environment. Valuing diversity creates a climate which is empowering, independent, creative and cooperative. It also affirms that each individual is a valuable contributor to the organization. Diversity is valued not because it is mandated, but because diversity strengthens the work force and develops each individual's skills and talents.

Deborah Stecher was our facilitator and first speaker. Deborah is a Woodland Park zookeeper, and has been for the last 18 years. As an African American woman zookeeper, she holds the position of "first" in several roles. Deborah spoke to us about the definition of cultural diversity. We were reminded that diversity includes many visible and invisible characteristics, some that we can change and some that we can not. She stressed the importance of finding out who the true movers and shakers are, and working with them. Keep the project user-friendly. Accept all forms of communication. Listen, cooperate, educate, and celebrate.

Roberto Enrique, a teacher at Wa-he-lut school, spoke to us next. He and his students do water quality testing on the Nisqually river. Together they work with elders, learning the oral history of the watershed. The water quality testing is done in a reverent, aware manner. Roberto graced us with a story about Mt. Rainier and the Nisqually and Puyallup rivers. He told us, "It's sacred work to be part of the solution."

Bob Brando, a natural resource program manager, then talked to us about environmental justice. He stressed that it is vital to never do anything that reduces the self determination of a community. Imported experience rarely works. Local action that balances human needs with the entire eco-system is necessary. People can't be taken out of the environmental equation -- this is not an issue of only saving pristine wilderness -- people belong in the formula. True health comes from environmental justice and sustainable communities.

This article is only a brief glimpse into the workshop and the work of EEAW. I encourage everyone interested to contact Russ Hanbey at (206) 361-6430, or Judy Sohl at (206) 526-6622 for information on Project Diversity. It will be offered at many locations and times, including in Seattle on March 28. EEAW address is PO Box 4122, Bellingham, Wa. 98227.

I am grateful to everyone involved in bringing this workshop to Olympia. I left the workshop with new information, strategies, reminders, and with my "activist" batteries recharged.

Tale of "O" Conclusions

1."O"s stand out; they get more awareness and attention. We put the spotlight on them. They often perform in the spotlight and therefore cannot hide their mistakes.
2. "O"s often get X-tra attention; we're distracted by them — they are often treated like a novelty.
3. People remember more about Os than they do about Xs.
4. There will be more gossip about Os.
5. Os often have to live up to two (sometimes conflicting) standards; they must demonstrate the same X-pertise as Xs AND they must live up to Xs' ideas of "good O".
6. Os are often expected to represent all Os; this can lead to O'verload.
7. Os' choices are often to : O'verachieve, become a superstar O; attempt to look like an X and blend in; step out of the limelight and hide behind an X.
8. The presence of an O makes all of the Xs look more alike than they really are — the contrast effect.
9. Os are often stere-O-typed; it is much easier to stereotype the few than the many because there are so few around to contradict our ideas about them.
10. Roles Os often take in a group: Helper, Sex Object, Mascot and Militant.

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COMING HOME

(same place, different attitude)

I used to think I couldn't be where I am
until I was some place better
surely this was temporary
rental apartment
beauty bark and topped trees
land of parking lot
I could hold myself up
feet above the ground
until some day
in the always distant future
I would move to some place
"natural"
that would bring me down to earth

my son and I
our two cats
we have lived here
our upstairs flat
four full years
we live here
full in body
feet on earth
doing more than simply displacing air
no longer waiting for some place else

we now name this home
all the seasons
all turns of the great wheel
the ebb and flow
school buses
people strolling
cars of variously maintained degrees
rain crows gulls bats
there is rhythm even here
this watershed
Budd Inlet-Deschutes River
Schneider creek drainage
near the squirrel tree
under the sun and moon
we live here
home

Sarah Light

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Keorapetse Kgositsile

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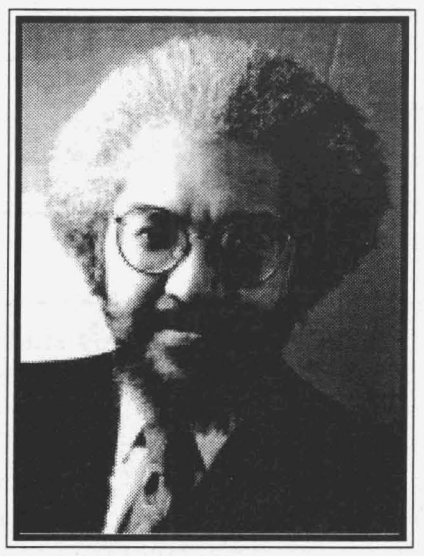
Along the Color Line

Martin, Malcolm and the Meaning of Black Leadership



Dr. Manning Marable

We live in a time in which the black community seems to be nearly devoid of effective leadership. The representatives of the growing black middle class seem self-centered and divorced from the daily struggles of low income and unemployed African Americans. In some quarters, we have a "deracialized leadership", black professional and managerial elites who credit their successes to personal accomplishment and individual excellence, rather than link their own upward mobility with the fate of 32 million black folk. Our venerable organizations like the NAACP seem hopelessly in disarray, with bickering and acrimony encircling the national board and leaders. The Congressional Black Caucus, recently defunded by the new Republican majority in Congress, has failed to present a powerful alternative which could capture the imaginations of African American people.

As the material conditions of our cities deteriorate, as the bitter winds of unemployment, alienation and black-on-black violence cut sharply through our neighborhoods, there rises a deep and desperate yearning for the voice of justice and human dignity. With clenched fists and bitter tears, one hopes for an Elijah or a Joshua who will advocate one's cause, who will fight the good fight, righting wrongs and healing wounds.

In our collective memory as black people, we recall what courage in leadership can mean. From the Second Reconstruction, the modern Civil Rights Movement, there are two outstanding profiles of visionary leadership: Malcolm X and Martin Luther King, Jr. Even today there is the regrettable tendency to juxtapose these figures against each other, suggesting that they represented two antagonistic poles of hostile political opinion. Usually, the mainstream media, political and academic establishment, as well as the black middle class, lavishes praise on Martin Luther King. Jr., and draws unfavorable comparisons between the civil rights leader and Malcolm X. Malcolm is usually projected as the uncompromising advocate of black nationalism, while Martin is praised as the supporter of racial integration, the peaceful inclusion of black people into the institutions of white authority and power. Malcolm, always brooding and alienated is depicted as the architect of armed revolution and confrontation, while Martin's well-known advocacy of nonviolence and interracial dialogue is applauded. Malcolm is presented as the hostile critic of white liberalism, while Martin is depicted as the friend of both the Kennedy and Johnson Administrations. Yet historical memory is always fragmented and selective, partial and incomplete.

Our images of Malcolm and Martin are drawn less by what they actually accomplished as individual political actors, and much less by the outlines of our own reconstructed recollections, than by the weight of what we collectively are told about them within contemporary culture. Martin moves from the role of a creative and insightful political leader to the semi-frozen state of becoming a cultural icon, with coldly chiseled features. Since Spike Lee's cinematic version of "X", younger people often have difficulty desegregating the images of actor Denzel Washington from the actual historical figure of Malcolm. For many black nationalists, Malcolm also experiences a metamorphosis, moving from history into the stage of the cultural icon, with his image duplicated on t-shirts, caps and various articles of clothing.

If there are the foundations of a social theory which can provide real leadership for African Americans, they begin by taking theoretically and conceptually what is common to both Malcolm X and Martin Luther King, Jr.

The great danger with this form of lionization is that, regardless of well-meaning motivations, it is destructive and dangerous particularly for the oppressed. The real value of historical greatness is not the simple-minded praising of figures like King and Malcolm X: it is found by learning the lessons which their public lives and thought provides. Both of these men were profoundly human. They made errors, mistakes, misjudgments of all kinds. But both had a tremendous capacity to learn from their experiences and to listen to their critics. Most importantly, Martin and Malcolm refused to be imprisoned by the boundaries of long-standing public statements concerning their ideological orientations. They pursued in their own ways the struggle for justice for their people and were both prepared to move in new and uncharted directions in that effort.

•••••••

In the 1950s, Malcolm X made his public reputation as the articulate representative of Elijah Muhammad and the Nation of Islam. But the Nation of Islam could not adequately speak to the sense of militancy and political urgency rising up from American ghettoes in the early 1960s. Reluctantly at first, Malcolm was pressured to speak less on strictly religious topics and increasingly on political matters which addressed the concerns of many blacks who were not members of the Nation of Islam. As Malcolm grew in popularity within the more radical wing of the desegregation movement, his critics within his own organization grew. By late 1962, *Muhammad Speaks* had largely ceased to cover Malcolm's public activities and speeches. As Malcolm broke from the Nation in March, 1964, he sought to articulate a program of action which would mobilize a whole spectrum within the black community.

Establishing the Organization of Afro-American Unity, Malcolm broke from his conservative black nationalism to advocate a political strategy which was progressive and internationalist. He no longer defined all whites uncritically as the categorical enemies of black people. Malcolm X now understood that the struggle to uproot racial discrimination was structurally linked to worldwide patterns of poverty and colonialism. He denounced the early stages of America's involvement in southeast Asia, and prepared to submit to the United Nations a list of human rights violations which the United States government had committed against black people. Malcolm X denounced the tendency of reform-minded integrationists to invest their energies and efforts solely within the electoral political system, and deplored the 1964 presidential campaign of London Johnson v. Barry Goldwater as a contest between the "fox" v. the "wolf."

But the essential point made by Malcolm, in his writings and speeches, was that black Americans would never gain equality or empowerment by integrating themselves within an unfair, unjust system. "It is not a case of (dark mankind) wanting integration or separation," Malcolm declared, "it is a case of wanting freedom, justice, and equality. It is not integration that Negroes in America want, it is human dignity."

Similarly, Martin Luther King, Jr., had moved along a parallel political path. From the early days of the Montgomery Bus Boycott in 1955 through the Selma March a decade later, Martin had been at the heart of the struggle to desegregate American society. He had successfully led the battle for the landmark passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. Equally importantly, he had become the political conscience for millions of Americans, who were committed to the realization of social reforms which would eliminate the second class status of Negroes. But the political climate changed, with the stunning Republican Congressional victories in November, 1966, and the steep military escalation of the Johnson Administration in Vietnam. Urban racial uprisings from Watts to Detroit marked a new degree of impatience and dissatisfaction with the modest pace of liberal programs. Martin was forced to rethink his whole approach to politics, and was challenged to reexamine his basic assumptions about strategies for social change.

During the staff meetings of the Southern Christian Leadership Conference in late August, 1967, Martin systematically linked the crisis of Vietnam with the necessity to reorder national priorities. According to historian Vincent Harding, Martin had come to the conclusion that "Negroes must therefore not only formulate a program; they must fashion new tactics which do not count on government goodwill but serve, instead, to compel unwilling authorities to yield to the mandates of justice." Martin now understood the structural limits of liberal reform, even in the context of political democracy. What was necessary was to connect the struggle for civil rights with the democratic restructuring of America's economic system. "The dispossessed of this nation — the poor, both white and Negro — live in a cruelly unjust society," Martin insisted. "They must organize a revolution against that injustice, not against the lives of the persons who are their fellow citizens, but against the structures through which the society is refusing to...lift the load of poverty."

If there are the foundations of a social theory which can provide real leadership for African Americans, they begin by taking theoretically and conceptually what is common to both Malcolm X and Martin Luther King, Jr. By learning from their examples, we may begin to challenge ourselves toward new models of leadership for black freedom.

Dr. Manning Marable is Professor of History and Director, Institute for Research in African-American studies, Columbia University, New York. ***Along the Color Line*** *is featured in over 275 publications and is broadcast by 80 radio stations across the U.S. and internationally.* ◆

Black Workers And The Coming Of The Southern Civil Rights Movement,

Behind the Veil: Documenting African American Life in the Jim Crow South

Paul Ortiz

In the summer of 1964 student activists from the Congress of Racial Equality (CORE) came to Gadsden County, Florida to organize the "Florida Citizenship Project" in an attempt to convert the rural, tobacco plantation county into a fortress of CORE's Southern civil rights campaign. Two local young African Americans from Quincy, the county seat, quickly assumed leadership roles in CORE's wide-ranging political struggle against white supremacy. Linda Dixie, a high school senior at Carter-Parramore High went from competing for homecoming queen at the beginning of the 1964 school year to leading lunch-counter sit-ins against segregated area restaurants in December. At the same time, Linda Dixie's brother, Jewell, announced his write-in candidacy for Gadsden County Sheriff, thus becoming the first African American to run for a political office in 20th century Gadsden County history.

On the surface, the arrival of CORE in Quincy, the elan of the students, and the participation of Linda and Jewell Dixie seem to fit neatly into the popular and academic story told about the civil rights movement. According to this story, a "Black Awakening of the 1960s" occurred that spurred a younger generation of student activists to engage in political projects their parents could not have imagined. In fact, this interpretation asserts that before the landmark **Brown V. Board of Education** decision (1954) African American people were, for the most part, unlikely to challenge white supremacy. Richard Kluger–whose book *Simple Justice* has been adapted into a PBS documentary-claims that before **Brown,** "The black masses were still ignorant of their rights, for the most part." In attempting to explain the rise of black student activism in the 1960s, Doug Mc Adam asserts that "Feelings of optimism and efficacy replaced the fatalism and grudging acquiescence to segregation that had earlier prevailed in the black community."

These assertions crumble when we look below the surface of the momentous summer of 1964 in Gadsden County and other areas of civil rights activity throughout the South. The idea that black people had to be "awakened" in Gadsden in 1964 is dead wrong. Linda and Jewell Dixie's father, A.I. Dixie, had a long record of courageous social activism that more than made up for a lack of formal education. As a young day laborer on a Gadsden County tobacco plantation in 1936, he had attempted to organize his fellow tobacco plantation workers in a struggle against brutal working conditions; when this failed, he successfully engaged in armed self-defense in order to stop his overseers from physically whipping him. By the time CORE came to Gadsden, A.I. Dixie – despite the ever-present threat of white vigilante violence– had been a registered voter for nearly a decade. During the summer of 1964, Dixie, age 51 and employed as a packinghouse worker, hosted two of the nine CORE student activists in his Quincy residence – another courageous move considering the summer would witness the fire bombing of CORE's Quincy office and the beating and arrests of several activists.

When Jewell Dixie embarked on his historic campaign for sheriff, the vision he articulated would be one that his father had fought for throughout his life and passed down to his children. This vision was a cross generational protest against white supremacy. The packinghouse worker's son observed that in 1964

> Negroes are being told by white landowners that they must not register to vote or they will have to move off the farms. Voting is a right no man can take away from anyone. Black and white, God created everyone equal.

As Jewell knew, whenever black people had attempted to register to vote in Gadsden County they faced the threat of white vigilantism. During the 1920 presidential elections, Walter White, future Executive Secretary of the NAACP, reported that "the leading man" of Quincy "was surrounded as he approached the polling booth to cast his ballot, by a crowd who spat in his face and dared him to wipe his face. His crime was that of advising colored men and women to vote." A.I. Dixie remembered a friend who organized a fledgling NAACP chapter before WWII. The night after he registered to vote, his house was bombed. The result of white terrorism: by 1956, only 5 African Americans were registered to vote in Quincy.

Jewell Dixie challenged these terror tactics by "promis[ing] to bring equal law and justice to Gadsden County." "If I am elected," he thundered, "you will not have to fear being beaten up or fired [upon] if you register. My office will protect everyone, black and white, if their rights are violated."

While Jewell Dixie campaigned, CORE and local long-time community activists struggled to assist African American people to register to vote as election day approached. Linda Dixie, along with the two white women activists staying at her house went from door to door convincing black people-including a 108-year-old African American woman-to register. Sometimes, the elder Dixie would have to provide transportation for the female activists – thus violating another severe white "custom" against interracial contact "Yes sir. It wasn't dangerous," A.I. Dixie wryly recalled, "it was death, hell, and destruction."

White people did not silently submit to the idea of representative democracy in Northern Florida. One evening a gang of whites followed white CORE staffer Scott McVey, pulled him over to the side of the road, and beat him with a rifle butt. The county registrars so clearly hindered the registration process that the mainstream *St. Petersburg Times* reported that "Supervisor of Registration J.L. Hutchinson closed his office doors at 5 p.m. in the face of some 75 Negroes waiting in line to register." And on election day, "Cars participating in the transporting of Negroes to the polls were stopped by police, searched, and drivers were threatened with arrest."

Despite these barriers, election day witnessed a historic turnout: over 3,500 African Americans in Gadsden County voted. As CORE's official newsletter the *Florida Free Press* declared, "November third was a great day for the newly registered citizens in Gadsden County." Jewell Jerome Dixie did not win, yet surely he was justified in proclaiming that "We lost, and won, for this is only a beginning." Indeed, the dramatic increase of black votes in Gadsden helped defeat the right-wing presidential candidate of 1964, Barry Goldwater.

Jewell Dixie's momentous campaign, his sister Linda's activism, and the success of CORE in Gadsden County were made possible by the stubborn courage and faith of A.I. Dixie. In 1964, as he watched his children come of age, he would both be a witness to and a shaper of history. In December, Linda led a sit-in at the segregated B&B restaurant in Quincy. The management was extremely hostile to the idea of integrated dining, stating to the interracial CORE staff that "The management would rather have a bunch of hogs eat here than you and your kind." As a precaution, A.I. Dixie shadowed his daughter that day. "I knew she was going up there [to the B&B] that morning. I went up there driving my car real slow and my wife asked, "what are all them people walking in there?" and I laughed. I wouldn't tell her till we got back home and then I said, "Your daughter is in one of the white cafes!"

A.I. Dixie had not needed to be "awakened" by the younger generation of college-educated activists; indeed, his sacrifices made the coming of the civil rights movement to Gadsden County, Florida possible. When I interviewed A.I. Dixie last summer I asked him how he was able to survive during the harshest days of segregation. This is what he told me:

> Well, by being a church man. And reading the scriptures I found out there would be a better day. I had a brother-in-law that was a preacher. And me and him had went to Liberty County for a meeting and we was coming back one night driving a buggy...he told me, he told me "A.I...you'll live to see that you ain't got to work from sunup to sundown." And I [thought] "he's tellin' me a lie, but I didn't tell him that...But he was dead when it come, the system that you didn't work till sundown...it did come..."

In writing the history of the Civil Rights Movement we must make room for veteran freedom fighters such as A.I. Dixie. We can also take heart from his example, for he rejected fatalism and began his struggle during a period when there was little reason to hope for "a better day."

In writing the history of the Civil Rights Movement we must make room for veteran freedom fighters such as A.I. Dixie. We can also take heart from his example, for he rejected fatalism and began his struggle during a period when there was little reason to hope for "a better day." In part II of this series, we will explore the rebirth of black union activism in Birmingham, Alabama during the 1930s as well as African American resistance to segregated buses in the South two decades before the Montgomery Bus Boycott.

Paul Ortiz's arrival at Duke University seems to have brought disaster to the basketball program there. He misses all of his friends and sisters and brothers in struggle in Olympia. He also urges them to intensify their support for Washington state farm workers. Boycott Chateau Ste. Michelle! ◆

Open Letter to the Governor

Listen to the Homeless Youth

February 6, 1995

Dear Mike,

As you know, the State Legislature is poised to approve changes in juvenile justice laws that will significantly affect the status of homeless and runaway youth. Before you sign any legislation affecting the lives of literally thousands of youth in Seattle, King County, and Washington State, we strongly believe that it is incumbent on you to hear directly what they have to say about this legislation. Under legislation now being considered, we strongly believe that there is a potential to do tremendous harm to the great majority of youth who run - who run only because they are fleeing abusive and violent family or foster care situations.

The Coalition, in cooperation with representatives of University District and Capitol Hill churches, social service agencies, and youth shelter providers would like to invite you to attend a "youth forum and speak out: we are sponsoring for the purposes of taking youth testimony on changes in juvenile justice laws affecting homeless and runaway youth. We would like to arrange a time within the next 2-4 weeks that will guarantee your attendance at this important event - hopefully a Saturday or Sunday afternoon when it is also a good time for youth.

Last week, several homeless youth that we brought down to Olympia, other representatives of our organization, and several other shelter providers were denied the opportunity to comment before Senator Hargrove's committee on the proposed changes affecting runaway youth. It was this lack of opportunity to speak, and the extreme difficulty we have experienced in getting legislators to even listen to youth themselves, that has prompted us to move forward with this open forum and speak out. Our goal is to provide a real opportunity for affected youth to have their say on these bills, but we would like to do it in a way that guarantees your presence and, hopefully, the presence of other area elected leaders.

Over the last two years, the Coalition has been providing outreach, counseling, a food program called "Food Not Bombs", and other services to homeless youth that congregate in the University District and Broadway areas of Seattle. We also have brought together a youth organization, hired a formerly homeless youth, and have held several youth-run forums so that youth can advocate on their own behalf. In addition, we recently received over $20,000 in funds from King County and area churches for the purposes of setting up a permanent independent living project for homeless youth. Working within existing state licensing requirements, our goal is identify a "rental home: (where a long-term lease can be secured) to provide "self-managed" housing for 6-8 homeless youth. With our funding, we intend to subsidize these youths' housing costs for 12-18 months. We already have established an area-wide coalition of service providers, academics, experienced shelter staff, church volunteers, and others in the community who will provide extensive and ongoing support to ensure that these youth can access the education, training, counseling, jobs, and other services they may need to become truly independent.

To pass laws which expand the power of police to take homeless youth into custody when what these kids need is independent living and services, and to give parents more power to threaten their teenager with what amounts to jail or commitment – such government steps not only are misguided, they will carry tragic consequences for youth.

The great majority of homeless youth who we have on-going and direct contact with, will be seriously and adversely affected by the bills now under consideration in the House and Senate especially runaway youth in "secure" "semi-secure" or "perimeter secure" crisis residential centers. Punishment including detention for youth who run away, and giving parents the power to involuntarily commit their teenage son or daughter without that youth's permission. These draconian measures will be imposed on a group of youth (that number literally in the thousands) who are guilty of only one offense, the crime of fleeing from an abusive and/or dangerous home or foster care situation.

The great majority of youth who flee the home – especially those who remain on the streets and who are homeless for any length of time are there because they have been victimized by parents or in a foster care situation – contrary to claims by Norm Maleng and the Runaway Alliance, who have purposely obscured this reality. For these youth who cannot and should not go home, and who have literally no place to go (the youth shelters, foster care, and group homes are full), they have only one choice – the streets. To pass laws which expand the power of police to take homeless youth into custody when what these kids need is independent living and services, and to give parents more power to threaten their teenager with what amounts to jail or commitment – such government steps not only are misguided, they will carry tragic consequences for youth. For many who run, it only will drive them further underground or out of state (where it will be even harder to deliver services for this group and where whey will be more susceptible and exposed to the dangers of the street). For other youth, it may well discourage them from fleeing abuse or reporting it to authorities. And, like the battered wife with no place to go, and now facing a threat of incarceration if they flee, this can only mean that these laws are likely to produce an even greater incidents of abuse, injury, and even death for youth at the hands of parents.

Thousands of youth in King County alone flee abuse and violence in the home (every statistical analysis, survey, and anecdotal source supports this conclusion). None of these laws, including the law coming out of your Children and Youth Task Force (which provides only a "drop in the bucket" in terms of what's needed), addresses the underlying need to fund – to the tune of millions of dollars – support services and permanent independent living for chronically homeless youth. None of these bills provide any real support for victims of abuse who flee to the street. None of these bills deals with the underlying causes of family violence.

[We have attached a copy of the testimony we sought to present before Senator Hargrove's committee which clarifies our position on this matter, and we urge you to review it. We signed up to offer this testimony and brought youth with us at 7:00 am, an hour before Senator Hargrove's recent hearing, and we were first in line, but nevertheless denied a chance to speak.]

While we hope to get a chance to speak with you about these matters when you attend our youth speak out, we are trying to set this up with the principle goal in mind of giving you a real opportunity to hear the stories of the youth who will be hurt by this legislation – whose lives are already too difficult and fraught with crisis. It would be a terrible tragedy if you approved bills that have such an impact on a whole class of youth without first really hearing from them.

Please contact us at one of the following numbers as soon as it is possible for you to do so, 206-523-2569 or 206-525-1213. Thank you for your consideration. ◆

SOCIALLY RESPONSIBLE INVESTING

Take stock in the youth of our community.

Volunteer as a Shelter Parent for local Runaway & Homeless Youth

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FIRST BAPTIST CHURCH COMMEMORATIVE

WHY THE SALVATION ARMY SHELTER STILL DOESN'T WORK

Greg Hohnholt and Olympia's Homeless

On March 1st of last year, the First Baptist Church closed its doors after an incredible sixteen months of community service to the single homeless men of Olympia. It was a closing that resulted in a search for a new shelter, one for both men and women, which has, due to the ignorance of a powerful few, remained fruitless. It was a closing that brought community members and the homeless together to establish their own shelter at Sylvester Park, and it was a year ago March 16th that this encampment disbanded in the hope that those in power who insisted that the Salvation Army shelter was sufficient would see how wrong they were. It was a closing that left the Salvation Army shelter the only game in town, but with a potential self-managed shelter, in the guise of the Federal Building on Capitol Way, to be established through the McKinney Act sometime in the future.

What happened? Bottom line (as always): no shelter. The Federal Building dream evaporated with the help of Ron Rants, Ken Black, Mike Allen, Bob Jacobs, and a cast of plutocrats too long for my beleaguered memory banks to call up. The meaning of the year's events has been a difficult one for me to fathom. I feel like a lot of time and energy has been wasted, although I have learned a great deal about human nature in the process. Why did we fail?

Biggest reason? Homeless advocates and the homeless fought amongst themselves. Also, lots of former activists, crucial to the success of the Sylvester Park encampment, moved on or took on other responsibilities. Those of us that carried on under the banner of the Sustainable Community Homeless Empowerment Movement (SCHEMe) underestimated the cunning of the enemy, of their ability to use technology and perks we didn't have; like faxes, e-mail, and phone calls to congressmen and influential realtors. In short, we were naïve.

But enough of my personal reminiscing. The best people on this subject are those that are still sleeping outside due to our failure as a community to challenge the Salvation Army shelter policy enforcement protocol. As a testament to what the closing of the First Baptist Church shelter has meant to the homeless, I offer a sampling of testimony of Salvation Army shelter experiences solicited at the Bread and Roses drop-in center. For those of you who have ears to hear, listen to what you are supporting by saying nothing about the need for a new shelter, a shelter that has already been approved by the Housing Task Force, but, as the year's past failure proves, will never see the light of day without public outcry.

"I recently became homeless because of a fire; the house was destroyed. There was no insurance...Since I am only capable of four hours work, my employment options are limited. I will be back on the streets. Are the Salvation Army running a work camp or a housing shelter? **– A homeless veteran**

John F.'s story:

"I was staying at the Salvation Army in November 94 and had a bed date for inpatient treatment on Dec. 11, 94. On Dec. 1st, I received a G.A.U. check for $339.00 and told the Salvation Army that I decided not to go to inpatient treatment because I had doctors' appointments and physical therapy sessions all through the month of December, so I offered them 85% of my check which is one of their rules in order to stay there. Steve told me that it would be a bad idea not to go to treatment. So a couple of weeks later, they put me on denial and accused me of never touching base with them. Footnote: I was working full time at Columbia Plastics when I broke my leg; this was the reason for the doctors' appointments and physical therapy. (I was on crutches from October until the end of December.)"

A "Homeless youth' s" story:

"As of January 9, 1995, I was denied from the Salvation Army, due to the fact of my past residence of two days in jail (on a three year old warrant), and due to the fact of recent unemployment. I think this is unfair. I have been making daily attempts at finding work, and I don't think I deserve this action. I'm only 18, and I feel the Salvation Army is, of late, hurting and taking more than giving and helping. Something must be done to correct this great inconvenience made towards those who don't have the ability to fight back. Please consider my situation, and help my status as best you can, or feel possible."

A homeless veteran's story:

"I recently became homeless because of a fire; the house was destroyed. There was no insurance. So I finally went down to the Salvation Army's shelter. At the shelter, I learned that you can only stay if you were capable of working an eight hour day. Since I am only capable of four hours work, my employment options are limited. I will be back on the streets. Are the Salvation Army running a work camp or a housing shelter? I wish that they could get their priorities straight.

"When I first got to the shelter, they told me I could stay until a bed became available at the V.A. Dormicility. They knew I was injured and not capable of working full time. Yet all of a sudden, they say I have two days to get out? 'Rules are rules.' Well, I hope the V.A. Dormicility has a bed."

A homeless women's story:

"I will not stay or apply to stay at the Salvation Army for my homeless situation because they run a wants/warrant [check on applicants]. I have an unpaid ticket in this county for 'drinking in public' for my boyfriend and I opening a beer in our van we were living in a year ago when we were homeless (at Percival landing without a person in sight at 2:30 AM). I feel I would be arrested on the warrant, humiliated, totally lose what little control I do have of my life now, at undue and unnecessary expense to the police dept. and the taxpayers of this county."

A homeless man's story:

"I have been in and out of the Salvation Army for over three years, in the City of Olympia. I have seen more corruption than I know what to do with. There is no one set of rules. If you are in their favor they help you; if not, God help you.

"What they need is one set of rules so that everybody knows what the heck is going on. They don't have one set of rules. Only Mike Allen has one set of rules. He is a straight shooter! Most of the employees that work there are underpaid and overworked and don't give a poo. Their denial list is about 200 times as long at the number of people that are allowed to stay there. They change the rules every other day. Every time you think you've got the rules down they change on you."

Grodech's story:

"I've been in Olympia three days. I spoke to a counselor at the Salvation Army because I was told on the third day it was required of me. I was told that I had seven days to find work or I was out. I told the counselor that I had plans to [find] work in the nursing field.

"[Later,] I explained that I [had] contacted several nursing homes regarding work, and one I put in an application at. My nursing license is expired. I need $20 to be able to work. Several places seemed interested in my abilities, but I need my new license to obtain work. I was told [by the counselor] to forget my food stamp appointment and to work for the $20 [so I could get the license and find work]. Because I had no work by Monday, I was, as he put it, "out in the street." He then handed me a number to another agency to obtain money.

"My needs are more than a bed. I am able and willing to work, but I need a hand. It is hard to ask for help, but when it is done in a manner that makes one feel less then a person, it is also degrading." ◆

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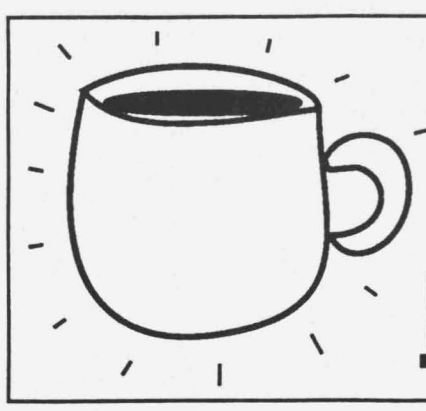
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Public Broadcasting Under Attack

Michael Huntsberger

Public broadcasting's federal funding is being threatened as never before. For the first time in 28 years, members of Congress are calling for the elimination of public broadcasting funding.

This is a very serious threat. Both House Speaker, Newt Gingrich (R-GA), and Senate Commerce Chairman (who authorizes funds for public broadcasting), Larry Pressler (R-SD), are championing this proposal. New members of congress believe they cannot afford to fail in this early action to deliver on the Contract with America.

KAOS, for instance, currently receives 10% of its budget from the Corporation for Public Broadcasting (CPB) in support of its programming – an amount that cannot be replaced from any other known source. Because those funds are so critical, the best strategy depends on you. Supporters are needed to make a major effort to keep public broadcasting out of the package of 1995 budget rescissions.

When Congress created CPB in 1967, it did so believing that the security of our democracy depends on an informed society. That is even more true today. Gradually public broadcasting has become the primary source of quality, thoughtful public interest programming. We believe that the federal government owes it to future generations not to pay its bills by borrowing heavily from the future, but we also think that these proposals to eliminate or "privatize" CPB are based more on ideology than austerity.

The normal budget process may result in cuts in CPB funding. This proposal has CPB singularly targeted for elimination. Along with CPB could go many public radio stations, Pacifica, Public Radio International and National Public Radio.

You are urged to contact your Representatives and Senators now, telling them why you support public broadcasting.

KAOS, for instance, currently receives 10% of its budget from the Corporation for Public Broadcasting (CPB) in support of its programming - an amount that cannot be replaced from any other known source.

Jim Hightower: Workers' Answer to Limbaugh

Jim Hightower, former Texas agriculture commissioner turned talk show host, made his New York City debut January 7th. Hightower's show is the fastest growing talk show in the country and is carried on more than 175 stations, usually between noon and 2pm Central time. His call-in number is 1-800-AGI-TATE.

A recent issue of *UAW Ammo* described Hightower as the "worker's answer to Rush Limbaugh. If Will Rogers and Mother Jones had a baby, Hightower would be that rambunctious child: mad as hell with a sense of humor," the publication said.

Hightower says that although the U.S. economy is the most productive in the world, the social contract that used to exist has broken down. "It's like the old country song," he said, "She got the gold and I got the shaft."

Hightower said the big corporations want a manufacturing capability that either doesn't have employees at all or pays them slave wages in other countries and then wants to sell the products here. "That's the road to economic ruin."

Hightower says it is futile for people to sit around waiting for a man on a white horse to rescue than. "We tried that with Ross Peerot and he was flakier than Mamma's cake. I want listeners to get mad, get moving and take charge. Too often folks wait for politicians to take the helm in rough water," he said.

Several unions including the AFL-CIO, sponsor of Hightower's program. Why not call you local ABC [KOMO, Seattle] affiliate and ask them to air Hightower? ◆

Why Federal Support for Public Broadcasting?

Democracy cannot thrive without freedom of information

Our nation's founders knew that democracy would not be viable without an informed citizenry, and that shared cultural values were essential to national purpose. CPB was created on the premise that "our security depends on the enlightenment of our people; that our freedom depends on the communication of many ideas through many channels." "Many channels" means a mix of information sources, both commercial and noncommercial. While the United States is blessed with strong commercial broadcasting and cable systems, the market forces acting upon those systems create certain biases, and the results are obvious even to the casual listener or viewer. A system whose ownership, mission and funding is different from that of the commercial media is needed to add to the mix of available media.

Every major western country has seen the merits of public broadcasting system complementary to their commercial system. The BBC, the CBC, and Deutsche Welle are primary examples. But wile these systems are government-owned, the bipartisan Carnegie Commission had the wisdom in 1967 to propose a system which was not owned by the federal government. Instead, they suggested that the federal government provide sufficient support to stimulate efforts on the part of local institutions, corporations, foundations and individuals in public-private partnership "arising out of [American] traditions and responsive to our own needs."

Universally available and free

Public radio is available to all Americans. It is the public library of the air, free, universally accessible, with high quality. It is a beacon of public service in an evolving telecommunications environment. It is portable and available 24 hours a day, seven days a week. Its signal is available in small communities where no commercial radio station would be able to find advertising support for an eclectic music and information service It helps to provide a connection, both culturally and informationally.

A sound investment for the public good

The federal government has an important role in making the major cultural resources of each region, the country and the world available to every citizen, regardless of the ability to pay, and to develop an informed citizenry capable of wisely choosing the options offered in a democratic society. Just as the federal government has played or continues to play a crucial role in the stimulation of other activities which we have collectively determined to be in the public interest - from the land grants to the railroads to the GI Bill and support for higher education, from the National Science Foundation to the Interstate Highway Fund - so too does support for public broadcasting represent an appropriate and needed expenditure for the public good.

Leveraging funding partnerships

The public-private partnership that the Carnegie Commission suggested has worked as intended. A federal investment of about $1 per American per year (the CPB budget is $285.6 million annually) – far below the government funding of public broadcasters in any other industrialized nation – spurs seven times that level of nonfederal support. The federal portion is an excellent bargain for the country.

Diverse voices

Public radio strives to honestly reflect the broad range of public opinion and culture; to work to balance the views of mainstream opinion leaders with views not traditionally heard; to bring to listeners the opinions and messages of leaders and citizens alike, in their own voices; and often to provide perspectives on the lives and experiences of those not otherwise represented in mainstream media, and a forum for those of differing views. This openness to the discussion of differing viewpoints is sometimes disturbing to those whose views are well formed and heartfelt; but it is imperative in a democratic society.

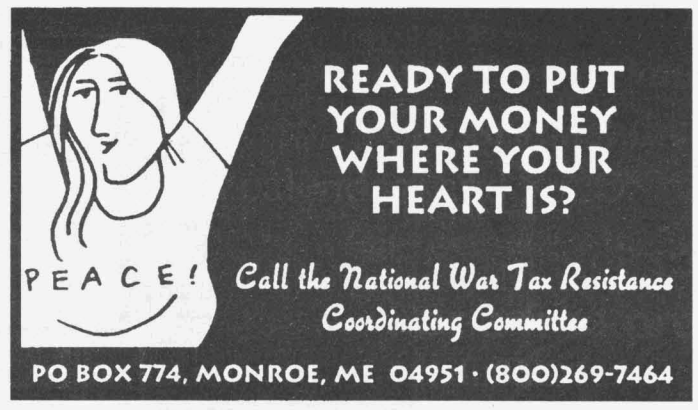
Celebration of the arts

Through broadcasting, public radio is committed to exploring the arts, artists and institutions to create and foster an understanding of and an enthusiasm for all kinds of music and performing arts. Through live programs and special broadcasts, public radio shares these performances of a region's music resources, educating listeners about them and helping to keep them alive and vital in out communities. It brings performance out of the realm of the 'elite' and into the homes of those who are unable to attend, because of geographic, economic or other circumstance. If anything, public radio is anti-elite.

Regional linkage

Public radio links the suburban and rural areas with the urban areas in a way that no other broadcast medium does. In doing so, it contributes to the understanding of the issues of the metro areas by rural residents and the challengers to rural areas by urban residents. It is a valuable local resource that sustains and improves the community it serves. It improves the quality of life for its listeners. In rural and suburban areas, its accessibility is an antidote to isolation. Its intelligent and compelling programming links people in common experience and breaches the geographic, cultural and psychic boundaries to understanding. As such, it is an essential building block to community inclusiveness and common purpose.

Michael Huntsberger is General Manager of KAOS Public Radio. ◆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The Great Balanced Budget Scam

Jerome Johnson

"We the People of the United States, in Order to form a more perfect union, establish Justice, insure domestic Tranquility, provide common defence, promote the general Welfare, and insure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

— the Preamble

Like the other clauses in the Contract on America, the balanced budget amendment would be funny if it wasn't so terrifying. The real tragedy is that thousands of people will die; millions will be displaced, homeless, hungry, cold, sick and desperate; alienated from the ballot box, they will feel welcome at the ammo box. And all for nothing, unless you care about Congresspeoples' jobs lasting a little longer.

See, the Man knows something that many people — especially those who voted for him — don't know. That is the fact than a constitutional amendment won't force a balanced budget, because: 1) This is the same Constitution that he flagrantly violates every day, and 2) if Congress really cared about balancing the budget a constitutional amendment wouldn't be necessary. Congress would just do it, live on C-SPAN, like they do with other issues they really care about — like pay raises for members of Congress.

And the entire clusterfuck is happening because clever politicians can get jobs exploiting people's ignorance and fear. In selling this clause of the Contract to voters (the much-wooed middle-class, plus as many angry white folks as you can get), the Man uses this model:

1. The balanced budget amendment is needed because those evil tax, spend/giveaway special-interest (i.e. minorities, women, children, the poor, Labor, et. al.) liberal Democrats might come back into power one day, and only the Constitution can force them to balance the budget because even liberal scum have to abide by the law of the land.

2. We can balance the budget without hurting anybody except shiftless freeloaders. It's time they got off their asses and worked for what they got, like you and I do.

3. Why shouldn't Government be forced to balance its budget? I've got to balance my books at work, and I sure as hell better balance 'em at home. It's my damned tax money after all!

Not surprisingly, it's working like a charm, Even some people of color and other folks who should know better are going for it. And now my terror of the coming revolution is mellowed by ironic (sardonic?) humor. Gallows humor, as we call it in my old neighborhood. Dig:

The current Congress will execute its Contract.

Because "Welfare" is a minute fraction of the budget, the debt and deficit will still be there after it's gone. Crime, corrections and emergency services costs will rise ever faster. The "middle class" and everybody else who voted for this will howl,

"What the hell's going on, Man? You said 'a more perfect union', but the roads're full of potholes. When my wife went into labor last week it took 911 an extra 2.12 minutes — hell yes, I clocked it! — to get here because the Tubman Street Bridge ain't fixed yet so they hadda go the long way. It took an extra 3.5 minutes to the hospital even though the EMT was driving like hell. My wife and kid coulda died! And now I get a call from my kid sister in Lacey, who works up at Fort Lewis. She's walking out to her car after work and a soldier tries to grab her. Thank God she's a black belt but what the fuck? You told me that if we cut back civil rights and locked up the blacks there'd be no more crime, but this asshole was white!"

Sorry, Dad. Coulda fixed the bridge last year, but you said crime was your number one issue and you didn't care what it cost. We cut public works and increased corrections. No bridge, but the $350,000 went to help build the new Cedar Glen minimum security facility.

How can we "establish Justice" when there is no peace?

When a white Safeway employee can chase a black shopper into the street, falsely accuse him of stealing a pack of cigarettes, choke him to death and the court says that the employee used "reasonable force", hence no murder charges? A man is killed over a pack of cigarettes, amid a deafening silence from Northwest civil rights groups, but look at the bright side: if skinheads jump me on 4th Avenue, I can use "reasonable force" to neutralize them. I reckon my life's worth at least a pack o' smokes.

How can there be "domestic Tranquility" in a land built on genocide, slavery, bigotry and capitalism?

In a land where more than ten percent of the population is on food stamps, millions more need them but can't get them. HMOs, big business and think tanks bask in wealth, but national health care would be too "costly". That is, unless you're a Congressperson or some other Federal employee.

Is being the "Arsenal of Democracy" a provision of "the common defence?"

Do "two years and you're off", "three strikes and you're out" combined with less education and job training, scarce jobs and low wages really "promote the general Welfare?" How is it that we can send billions to bail out Mexico, but we can't send a fraction of that to save Olympia's Farmers Market? We can guarantee billions in loans to Israelis so that they can violently and illegally colonize Palestine, but we can't guarantee tens of thousands — okay, even millions — in loans to hardworking people in the U.S. so that they can become peaceful legal homeowners who would cheerfully add property taxes to their already heavy tax burden.

...governments aren't about profits, like a business, or survival, like at home. Government is there to provide help and service for its people."

"And you see *humor* in this mess?" a friend of mine gasped.

"Sure," I said. "When they've cut off 'welfare' and 'entitlements' they'll get around to cutting that middle class dude's stuff. Bridges are just for openers. When the revolution starts he'll be running to us saying, "What the hell happened?"

"The Man just gave you what he scared you into saying you wanted," we'll answer. "No way could he have done it without you."

"But I didn't know! I thought he meant those others — you know– "

We will think of another time, another Holocaust denied by its makers even though the air they breathed was fouled by the stench of unspeakable horrors.

Another time, when blood and tears soaked Trails hundreds of miles long.

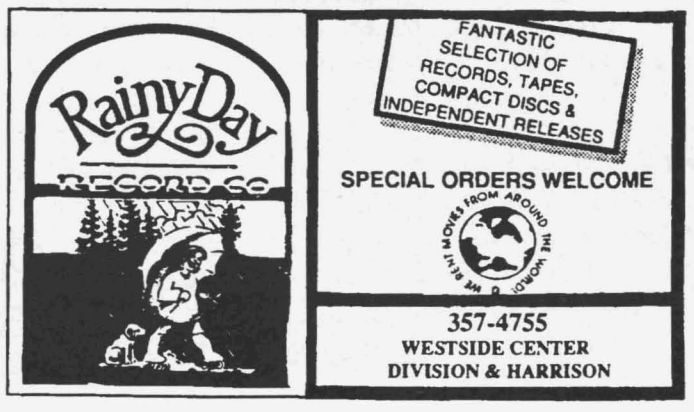
Another time, when all you had to do was open a paper to read the ads, visit the port and hear the screams, go to the block and see the faces of families forever destroyed in the name of profit and racism.

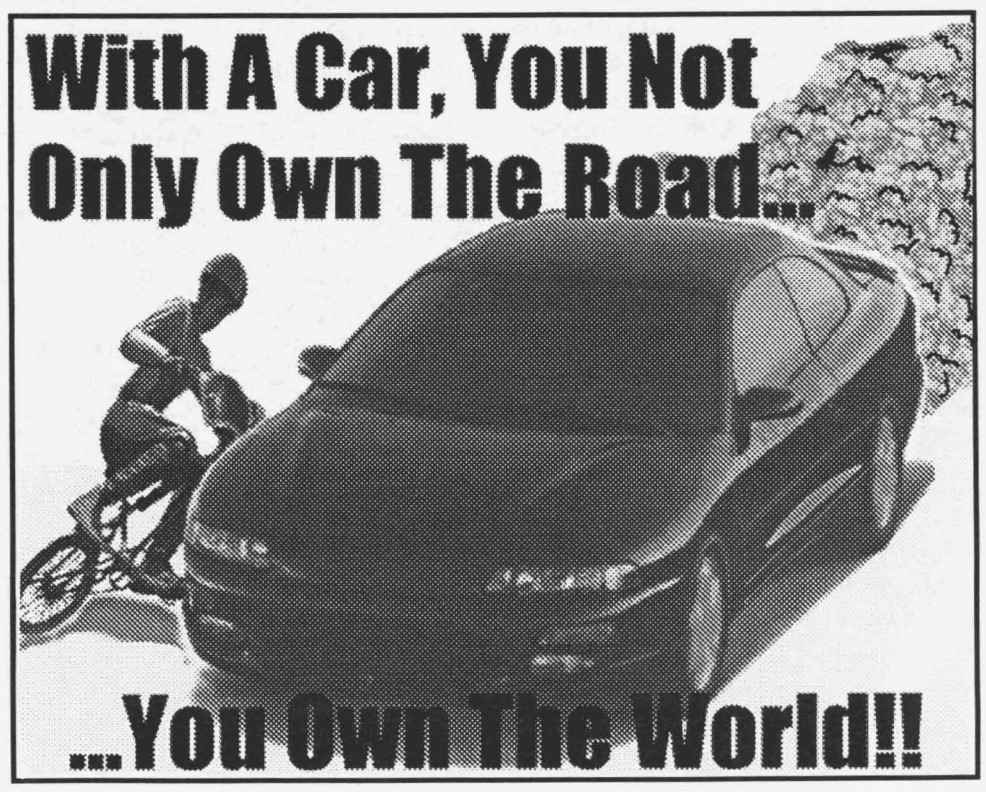
And we will think of today, when women fear to go to doctors because terrorism at clinics isn't important to the Man, so he doesn't post security there.

And we will look at him and say, "But you did know. The Man was very clear — he told you, often, what he was doing. You just went for it because you thought it was for "those others," whose lives just didn't matter as much to you. You forgot that governments aren't about profits, like a business, or survival, like at home. Government is there to provide help and service for its people."

"But what do I do *now*?"

"Hook up with Shanelle next door. She's leading a team in to loot some deserted drugstores tonight; we need band-aids and stuff." ◆





Corporate Welfare

Peter Montague

As we've seen, the Democratic Party has recently discovered that most Americans are "treading water" economically — barely avoiding drowning. The old "middle class" is disappearing. The common bond that once held the nation together — an expectation of a brighter future for everyone who worked hard and played by the rules — has all but disappeared. As a result, street crime, violence, drugs, white collar crime, dubious practice on Wall Street, and a general attitude of "I got mine" have been steadily growing.

As citizen activists, we can achieve clarity about one thing: our chief adversary is the corporate form, which has poisoned much of our land and water, harmed our health, polluted our politics, hijacked our democracy, and diminished our common wealth.

The Secretary of Labor, Robert Reich, says that since the mid-1970s members of the middle class have turned into the "anxious class," afraid of losing their jobs and their health insurance, fearful for their children's future. The underclass has been steadily growing, permanently mired in the inner cities, cut off from good jobs and hope. In 1993, in the midst of an economic recovery with an expanding economy, an additional one million Americans fell into poverty. Meanwhile, the overclass is scooping up most of the available benefits; the wealthiest 2% of Americans saw their incomes rise by 75% during the 1980s. Increasingly the overclass is questioning its connection to the rest of society — moving to elite suburbs, living behind iron gates, protected by private armed guards and Dobermans.

The Secretary of Labor says the main factors destroying the middle class's jobs are high technology and global trade. He says we cannot turn our back on these problems: we must confront them and overcome them. He says that we cannot wish away technology — we must retrain ourselves, prepare ourselves for "lifelong learning" as we constantly adapt to a changing world.

Nor can we close our borders to trade and fall back into the protectionist trading mode of years past when we kept foreign goods out with tariffs and quotas. (Thus Mr. Reich embraces NAFTA and GATT, the free trade accords passed by Congress in 1994.) If our economy is to grow, we must learn to compete effectively in global markets, he says.

These two ideas — retraining the workforce to get the good jobs to rebuild the middle class and preparing our commercial organizations to compete in world markets — come together in Secretary Reich's call for an end to "corporate welfare."

As a political program, the idea of ending corporate welfare originated last year inside the Democratic Party's Progressive Policy Institute, or PPI (which the *WASHINGTON POST* describes as "moderate to conservative"). The PPI argues that decades of free handouts from Uncle Sam to wealthy corporations should be ended because (a) the money would be more productive if it were invested in retraining the workforce, and (b) free handouts to corporations shield them from competition in the global market, ultimately weakening them.

The argument goes like this: In a world of global production, capital and commerce, government subsidies to corporations eventually erode the competitive position of both the industries that receive them AND those that don't. Unsubsidized companies find themselves at a competitive disadvantage relative to subsidized companies. And, in a global economy, companies at a competitive disadvantage will often move some operations and jobs abroad, where labor and materials are cheaper or subsidies are available. Thus corporate welfare harms the entire U.S. economy.

Spending and tax subsidies, along with trade protections and certain forms of economic regulation, all shield domestic industries from the global competition that drives foreign rivals to upgrade their products and production. Subsidies and protections, therefore, leave their beneficiaries LESS able to succeed.

Most of these subsidies and protections stem not from economic logic but from political influence, says the PPI. From farm supports and tax breaks for oil and gas firms, to textile quotas and telecommunications regulation, these special industry entitlements force taxpayers, consumers and businesses to transfer more resources to influential sectors than markets alone would require. These subsidies are also profoundly regressive, since the ultimate beneficiaries of these spending and tax handouts are the shareholders of the subsidized industries, who tend to be wealthy already.

Corporate welfare has created a culture of dependency that has encouraged certain industries to live off the taxpayers. Year after year, these companies receive subsidies or handouts from the federal government and never learn to fend for themselves in the competitive marketplace. And, unlike the vast majority of individuals who receive public assistance, most corporate welfare recipients are not particularly needy. A few examples: The federal Bureau of Land Management rents out public lands to ranchers for cattle grazing. In 1992, the BLM's annual grazing fee was $1.92 per animal, according to the National Wildlife Federation. But private landowners charge their grazing customers, on average, $9.26 per animal. The low grazing fees amount to a food stamp program for livestock belonging to wealthy ranchers. In 1992, the governments below-market rates cost the taxpayers an estimated $55 million in revenues.

A typical beneficiary of this subsidy is J.R. Simplot of Grandview, Idaho. He paid the government $87,430 for the privilege of grazing cattle on public land, according to the National Wild-

Let's Privatize Congress

James H. Lewis

I've been listening to the case for privatizing everything from public broadcasting to the BPA and am beginning to see the wisdom of it. But why start with public broadcasting, which already raises most of its won funds? Let's start with something that takes more than twice the Federal subsidy and doesn't even try to pay its own way. Let's privatize Congress.

Each congressional candidate should seek sponsorship from a corporation willing to pay his campaign costs and, if elected, his salary and office expenses. These relationships should be public; no hiding them until after election day. Let voters study both the candidates and their sponsors and cast their ballots accordingly.

Would corporations respond to this challenge? Several business leaders say they're eager to buy members of Congress. They foresee not only legislative benefits, but commercial tie-ins as their lawmakers appear on newscasts and interview programs dressed in tee shirts, sweat shirts, and baseball caps adorned with company logos.

A baby bell wants to sponsor Senator Larry Presslet. A cable television giant has dibs on Newt Gingrich, who is also being pursued by GM Parts to appear as Mr. Goodwrench. Health insurance companies are bidding on Bob Dole, and Sam Nunn is attracting the interest of defense contractors. In a stunning affirmation of the potential of privatization, the tobacco industry has offered to sponsor nearly three hundred lawmakers. Soon there will be not one Marlboro Man, but dozens.

There is a downside. Some controversial House veterans do not appear to be marketable and would not survive this transition. Their departures may be lamentable to some, but the marketplace exists to make such tough decisions dispassionately.

Sponsoring members of Congress is just a start. We can do more. If you watched the State of the Union message, you may have noticed the amount of empty space in the House chamber. Let's fill it up, subsidizing the cost of House operations with messages from Pepsi, Budweiser, and Copenhagen Snuff. The Senate has room for a couple of giant billboards.

Athletic shoe manufacturers should vie for the chance to sponsor a DiamondVision screen above each chamber. Not only could they serve as tally boards during roll call votes, they would provide instant replays of major legislative events and, when a closely fought bill passed, display a brilliant fireworks scene and the words:"SLAM DUNK" Chevy could name a "Player of the Week," inscribing a lawmaker's name on a plaque and donating $1,000 in his name to the U.S. Treasury.

Some congressional committees would operate under the aegis of corporate sponsors, while others could be spun off as profit-making corporations. Imagine how much the House Banking Committee would earn were it able to charge for passing or bottling up legislation.

Finally, the American people deserve a fair share of the many ancillary products produced by Congress. Twenty-three senators have books in print. Where's out cut? These guys are full-time employees.

Let's charge for the Congressional Record, and if Congress can't sell display ads on the front and back covers, I'll handle it for a straight commission.

Let's get real. Just because the legislature is a branch of government doesn't mean it shouldn't be run in a businesslike manner. Privatizing Congress will get it off the backs of American taxpayers and make those who benefit foot the bill.

© James H. Lewis, 1995. *In more serious moments, Jim lobbies against airing animal mating scenes on public television and for special programming services for deceased viewers. His memoirs,* **Delusions of Adequacy,** *will be published this spring.*

life Federation. If the government had billed Simplot at free-market prices he would have had to pay $410,524. And it's not as if Simplot is going to suffer without public assistance. He is on the Forbes 400 list of richest Americans with an estimated net worth of just over $500 million.

Another federal handout to corporations is the Department of Agriculture's Market Promotion Program. This year the program will give American companies $100 million to advertise their goods and services abroad. The corporations with outstretched palms include some of the biggest names in American business. In 1991 and 1992 Sunkist Growers, Inc. received $17.8 million to promote citrus products, according to Agriculture Department figures. The Department gave the American Soybean Association $10.4 million in 1992 to promote soybeans. In 1991, Gallo Wines received $5.1 million to promote wine, M&M/Mars received $1.1 million to promote candy bars, the Campbell's Soup Co. received $450,000 to promote V-8 Juice and McDonald's took $465,000 to promote Chicken McNuggets.

Another form of corporate welfare is the government's failure to charge reasonable fees or sales prices for mining minerals on publicly-owned land. Perhaps the biggest beneficiary is the American Barrick Resources Corp., based in Toronto. Since 1987 the company has extracted $8.75 billion (yes, billion) worth of gold from a site in northern Nevada that is the property of the American people. According to the Natural Resources Committee, the federal government is now preparing to sell the land to American Barrick for all of $15,000. By the way, the company's founder paid himself $32 million in 1992.

Vince Borg, a vice-president of public affairs for American Barrick, rejects the idea that Barrick has benefitted unduly. He says the company has spent $11.5 million since 1987 to maintain its claims on the land while awaiting final approval of ownership from the government and has paid $80 million in corporate income taxes (a tax rate of less than 1 on $8.75 billion, we note).

Deadbeat corporations also take advantage of the taxpayers. For example, forestry companies that signed contracts to purchase government timber at a set price in the mid-1980s and then defaulted owe the U.S. treasury $135.6 million. The corporations claim that they are justified in breaching the contracts because of falling lumber prices. But there's no reason why taxpayers should have to protect companies in pursuit of profits from normal business risks.

Major pharmaceutical companies are on the federal dole too. While the government pays for a substantial portion of the research in developing new drugs to fight disease, private drug makers are provided exclusive rights to market and profit from them. U.S. taxpayers had spent $32 million over 15 years to develop Taxol, an anti-cancer drug. Bristol-Myer Squibb was provided extensive government data and exclusive commercial rights to Taxol in 1991 at which time it began charging patients $986 for a three-week's supply.

This year, taxpayers will spend $51 billion in direct subsidies to corporations and lose another $53.3 billion in tax breaks for corporations, according to the Office of Management and Budget and Congress's Joint Committee on Taxation. This $104.3 billion give-away to businesses contrasts with the $75.1 billion total cost of all federal welfare programs for individuals, including help for the blind and deaf, drug and alcohol treatment, assistance to the handicapped and elderly, care for the mentally retarded, children's vaccination and immunization programs, food stamps (50% of which go to children), and so on. Our federal welfare programs favor corporations more than people.

Not all subsidies are bad, says PPI. Some subsidies and regulations serve compelling social purposes. PPI argues that the need for economic growth does NOT dictate, as many so-called "conservatives" suggest, that government should stop supporting childhood immunization, end tax incentives for middle-class home ownership or suspend health and safety regulation. These are government programs intended to promote social goals that benefit everyone, not a wealthy few. Such programs are needed to compensate for market failures. There are other programs in this category as well. For example, federal spending to protect bank depositors, and tax incentives for basic research, compensate for failures of the free market.

In January, Congress immediately began debating these issues, which will have a profound influence on environmental policy. It seems doubtful that either the Republicans or the Democrats will be willing to cut corporate welfare. After all, the corporations ante up the hundreds of millions of dollars needed to win elections. Until we get corporations out of our elections entirely, we probably will not be able to end corporate welfare. As citizen activists, we can achieve clarity about one thing: our chief adversary is the corporate form, which has poisoned much of our land and water, harmed our health, polluted our politics, hijacked our democracy, and diminished our common wealth. In times like these, when most news media rarely focus on core issues, such clarity is a blessing.

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Cutting Welfare for the Rich would Save a lot More

Barbara Jean Hope

It doesn't add up. The drive by the right-wing Congress to "save taxpayers' dollars" by cutting the throats of the people who most need public aid totally ignores the use of taxpayers' dollars to further fatten the corporations and the wealthy.

On Sept. 27, over 300 Republican members of Congress and candidates for Congress signed the so-called Contract with America. A particularly rotten plank in the platform of this Contract "on" the American people is the "Personal Responsibility Act" to cut Aid to Families with Dependent Children (AFDC) in a drive to allegedly "reduce illegitimacy." AFDC would be denied to mothers aged 17 and younger who have children out of wedlock, and mothers aged 18 who give birth to children must live at home in order to receive aid -- unless the mother marries the biological father or marries an individual who legally adopts the child.

This draconian measure would put women back into the position of needing 'male protection' from authority. It is a step backward for the emancipation of women. The bill would require women to establish paternity as a requirement for receiving AFDC. The question begs an answer: What happens to the children who are denied food, clothing, housing? The cynical 'morality' in these requirements is immoral in and of itself.

The obscenity goes further. Welfare assistance (AFDC, SSI, food stamps, housing and a host of other public assistance) would be denied to 'non-citizens' except 'refugees' over 75 years of age, those 'lawfully' admitted to the U.S. or those who have resided in the U.S. for at least five years.

The supposed justification for inflicting such suffering on millions of people is to save money. The bill is estimated to result in net savings of approximately $40 billion over five years. The denial of welfare to 'non-citizens' would save approximately $22 billion, the cap on welfare spending would save about $18 billion, and the requirement for paternity establishment would (it is thought) save about $2 billion.

Now, to the contradiction. Let's look at corporate welfare, welfare that is tossed to those who need it the least, welfare bestowed upon the very oppressors of the working class. Labor Secretary Robert Reich pointed out (though too little and too late) that $111 billion in corporate tax breaks could be eliminated. If the right wing was really serious about saving money, doesn't it seem like they would even so much as mention this, since it would save almost three times what they are hoping to save by attacking the poor?

We could cut the $21.5 billion in subsidies that go to U.S. corporations in Puerto Rico, and we could demand that corporations stop feeding at the public trough as they are allowed to deduct $17.5 billion in advertising costs to sell us products working class people produce by the exploitation of our labor.

We can only turn the tide of battle with increased, non-stop struggle. The figures and the priorities must be turned around – people over profits, human need over corporate greed.

If the idea is really is to save money, does "military budget" ring a bell? The U.S. military budget is estimated at being between $270 and $300 billion. A large chunk of that could be cut and used to fund people's needs -- that is, if the people's needs were even being taken into the equation. And how about stopping interest payments on the national debt to the banks? That has a nice working class ring to it as well.

We know what the right wing is up to. The so-called Contract with America is nothing more than a gangster-style 'hit' on the working class. It is, indeed, like taking a contract out on America. Newt Gingrich, Bob Dole and their ilk have pulled the tommy gun out of the violin case. Their so-called 'savings' don't add up to anything but horribly increased human suffering.

The fight is on. We can only turn the tide of battle with increased, non-stop struggle. The figures and the priorities must be turned around -- people over profits, human need over corporate greed. Anything else just doesn't add up to a future in which all children -- Black, brown and white -- will be allowed to grow into healthy adulthood. The fight is on because anything less is unacceptable. Their lives, and ours too, depend on our being wiling to throw ourselves and our committed struggle into the equation.

We have the numbers that count -- the millions upon millions of working class people who will not sit by and allow this 'contract' to take out our children.

Barbara Jean Hope is a frequent contributor to the People's Weekly World from where this article comes. She is living in Philadelphia. ◆

The Animal Control and Land Use Rant

Terry Seven Dunsmore

The neighborhood dog-catcher visited me again today — reminding me once again that I do not live in a free society (tee-hee). I am still getting over my last brush with the dog law, and the ludicrous penal restrictions with which Animal Control metes out their services. I cannot help but see the connections between agencies like these and the greater, but more generalized and complex social systems in which we are forced to enscript, in the great labor camp we call These United States. Now you say, what the hell are you talking about?

It began several months ago, during my last brush with dog law. My free-wheeling dog-children, raised in an overly-permissive household modeled on the Dr. Spock school of child rearing, had been (oh, how ashamed I am!) pooping in a neighbor's yard.

I was read my animal control Miranda Rights. Basically, my animals are not to be out of my own backyard unless they are chained to me, and not unless I have a pooper-scooper and a bucket readily in hand. Obviously, if I am carrying a pooper-scooper, a bucket, and two dogs on leashes, then I am woefully short of hands, but no matter about that. The law is the law and I have broken it, the dog cop snapped.

"Are your animals licensed?" I pushed a totally illegal, unlicensed cat inside the kitchen door.

"Well, no," I replied gently, "I am not sure why I should pay an institution to which I am morally opposed a $9.00 fee, so that my pet has a metal tag worth about a quarter on their neck...."

"Are your animals vicious?"

"Ha ha ha ha ha hah. No. They are as friendly as can be."

"Just to warn you lady, if they're out again roaming, your neighbor can catch and hold them until I arrive, and if *I* take them, there is no way you can get them back."

"Are you threatening me?" I asked, shocked by his sudden severity. Do my taxes pay this goon's salary?

"I am telling you this to help *you* out...."

"Now, just what helps *me* out here?! You will put my pets to sleep for *pooping*? An animal does a perfectly natural act, which is organic and even works as a fertilizer, and human laws are against this sort of thing happening?" I know the Animal Control party line, but I felt an urge (call it a moral imperative) to debate the bizarre logic of it all once again.

It's their yard...." he replied, referring to my neighbors.

"Just because you say you own a piece of the earth, it does not mean that I subscribe to the same belief system."

Now it was his turn to crack for a moment. "If someone's dog pooped in my yard I wouldn't call animal control, I'd be *through their front door*." He said this with a frightening evenness. I started to shake both with rage and with the intimations of his energy. I tried to hide it — I laughed weakly.

"You would? Just because of *poop*?"

"I pay $250 a year for lawn maintenance on my property — you bet I would."

I couldn't help it. I laughed again, loud and hard this time. It was one of those things you do when you realize there is no room for you anywhere. Suddenly I felt like I knew how condemned men, with guns to their heads, are capable of profound defiance. Under the circumstances, it was not a very kindly response — I just couldn't hold it in, (if you'll pardon the pun).

Finally he said, for the third time: "if your animals are out of their yard again and we receive another complaint, we'll come and we'll *take* your animals."

"The *hell* you will! You won't touch them!" Now I was shouting. He started to say something else while he was writing the citation but I said, shouting again, "just finish writing that thing and give it to me!" I guess he understood shouting commands, because he promptly shut up and finished writing.

And *you* have a nice day. No, *you* have one!

How did he wrestle her into the van so quickly? My guess is that he probably whistled and held out his hand, and she came. This dog, whose nickname is Sweetpea...probably ran out to greet him wagging her tail.

I was actually quite unpleasant and he was actually quite polite, at least in tone — and isn't that the smooth irony?

There are people who run places with names like Animal Control. We know that Control is the operative word here. It's not a euphemism. It's not "Animal Rescue / Adoption Service" for no reason. It isn't about helping animals at all — it's about keeping animals away from people who *really* have some deep-seated problems — people who hate animals.

Now, my educated guess is that most people do not hate animals at all, yet all of us pay for this despicable pet-kill service because we don't know what to do about it otherwise, and when human beings are at a loss for commitment and idea-generating, they always opt for mere containment, and throw the problem into the laps of social service agencies and the city council.

We don't have a problem with how we are taught to raise kids or or how this industrial economy doesn't meet the needs of most of its citizens with its "for the good of the few at the expense of the many" modus operandi; we have, instead, a "drug problem" and a "gun problem." It isn't racism, sexism, homophobia and anthrocentrism, it's the "decent, hardworking citizens", well-behaved, conforming citizens, against all the criminals and malcontents who are "other." We keep a well-armed militia and "never quite enough food to go around and never quite enough beds at Sally's (the Salvation Army) in a back-handed attempt to get people working, get them plugged into the economy, get them to shut up and labor; never question the brutality of this socially-enforced form of class oppression. Welfare will help its dependents go to voc/tech schools to learn data processing, but it won't pay for a liberal arts education. If people don't want to work for $4.25 an hour they are "lazy"; if people do drugs because it's the only trip they can ever afford, they are "mental deficients"; if people, like me, believe that corralling public space for the good of the few despite the views of the many is just a class construct and inherently unethical, and that keeping animals in boxes, cages and on chains is cruel and crazy, then I am just the neighborhood crank, just one step away from living on the street, where the militia could really teach me how to "shut up".

It occurred to me one day not long ago that the original impetus for mowing the lawn and for clearing out a yard-space must've been to keep wild things from sneaking up on us when we weren't expecting it. We needed a surveillance line. We didn't want spit-bugs on our pantaloons, spiders repelling off of our hem-line, or snakes making an ankle-bracelet on Junior. We didn't want tigers or bears laying about in wait by the portico.

Of course, pesticides and traps and Rugers have long ago reduced the chance that one of these events might occur. But don't bring this up to *people*. Just as some folks drone out liturgies every Sunday without knowing the actual meaning of any of these sacred enactments, some of us will subscribe to cultural traditions merely for the sake of conformity, which is actually quite comfortable. People will tell you that they mow their lawns for aesthetic reasons, but if you query further as to what exactly is *more* lovely about *less* variety, they will be at a loss. If the practical beauty of Nature's abundance doesn't persuade one to ardor, if practical human solutions to problems (like SaniKans and parking lots) have crowd appeal, even at the expense of a healthful environment (like more trees means more fresh air, for instance), how can the *insipidity* of mowing a lawn have any meaning or value to *people*? Yes, I get annoyed and even angry when I step in dog shit, but I don't *kill a dog*.

It comes down to the question of right relationship to the earth. Some folks don't bother asking this question — it appears simpler to join the fracas of human busywork, to blanket one's life in electric comforts and high-speed human freedom. This comfort at the expense of the earth environment itself goes all the way back, I believe, to even before the christian literary construct of Genesis (which is actually a story stolen from Sumerian lore). This story reaches its cheap nadir in the King James rejoinder that man "has dominion over the earth and its creatures"; it is easy to see how this version neatly rationalizes our peculiarly human pathology of fear and loathing under Nature's power (and our meager attempts to Control it).

In another version of the Bible which pre-dates the King James, we see the Genesis paragraph containing the word "stewardship" rather than dominion. Stewardship is, of course, about protecting, caring for, and cultivating or preserving. It is easy to understand how the christian forebears of our modern-day christian brothers and sisters (many of whom are landlords and land developers) had to get some of that problematic hippie-talk out of their imperialist-apologist's rulebook.

When I worked in social services, I met a lot of people who claimed to talk to God every day, but I've noticed that Billy Graham isn't adding *their* chapters to the bible — it would be more interesting to read Ezekial and then segue neatly into the twentieth century with Dave chapters 1-11, Ed chapters 12-16, and Irene's space alien version of the vision of the apocalypse.

So back to the dog pound thing. The other day, animal Control cruised

(Continued next page)

(Rant, continued)

my neighborhood again. In the heroic act of searching for a reported Wild Dog running loose in my area, the animal Control dog cop deftly spotted my little poodle-sized snuggler, Sophie, out at the edge of my yard for her morning pee.

In his mind, I am guessing, the seize order flashed on, perhaps bells went off inside his skull, and an infrared panel began to display cryptic laser-rock particle beam shows against the limbic center (the primitive part of the brain, where the shark in all of us still lives) of the dog cop's head. Electromagnetic pulse beams began to crawl in his skin, as his onboard hard-disk shoved him on autopilot and began to circumnavigate the perimeter for potential Pack activity.

He pulled his SWAT-style vehicle up to the edge of the park across the street from my house and proceeded to stabilize the situation. How did he wrestle her into the van so quickly? My guess is that he probably whistled and held out his hand, and she came. This dog, whose nickname is Sweetpea, who washes my cat's face with her tongue, who acts as the surrogate pet for many of the children on my street, probably ran out to greet him wagging her tail.

This is the image I can't get out of my mind. I see it from my dog's eye, mind like the mind of a happy toddler, ambling excitedly up to stranger stretching out his hand. Then I think about what might've happened if our neighbor, Bridget, hadn't been walking by, told him she thought the dog lived here, and encouraged him to knock on our door.

Okay, so I fought with him again. I was nasty and loud again. I am the neighborhood crank, after all — people expect police cars and animal Control vehicles to be parked unhappily at my door. I called animal Control after he left and complained.

They radioed him to get his side of the story, and he showed back up at my house — I opened the door before he could knock.

"Do you roam around rich neighborhoods scooping up their pets?" I asked. "Or do you just like to confiscate the animals of people who are too poor to pay to get their animals out?" Of course, the best part is that while he was standing on my porch calmly, telling me that "the law is the law" over and over again, after having spent a good half hour corralling my little Sweetpea, jailing her in his Doomsday van, and then going through his mantra about chains and fences and leashes, the wild dog he was out here to Control was roaming ever farther and farther away; roaming wildly still, undoubtedly gobbling up garbage and peeing wherever the hell he wanted. I hope I bought you some time, wild dog. ◆

The Policeman's Mission: To Serve, Protect, and Harass?

Bill Wunkle

They say that there are "Dog-People" and there are "Cat-People". And then there are policemen...

As for myself, I am very much a "Dog-Person". My canine companion, Natasha Deer-Chaser, goes everywhere I go, and she thrives on the exercise, stimulation, and love which this lifestyle affords her. Yesterday was that annual tribute to commercialized caring which they call Valentine's Day, and we were doing errands on foot in Beautiful Downtown Olympia. 'Long about mid-afternoon, I stopped into Orca Books on Fourth Avenue, one of my favorite downtown haunts. Naturally, I tethered Natasha to the bike rack outside the store before entering. This dog has the patience of a Saint, and indulges my passion for book-browsing in a quiet and well-behaved manner, frequently using the opportunity to nap.

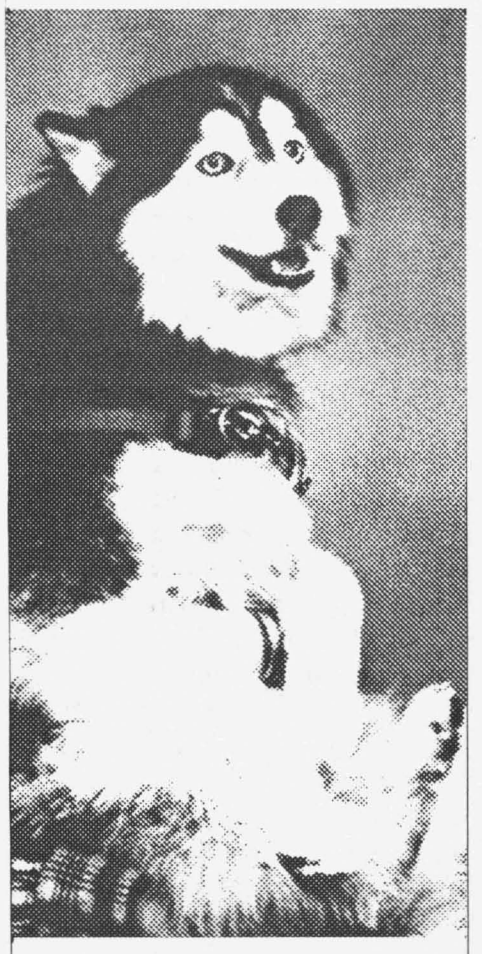
I hadn't been there long, scanning the shelves & sipping my coffee, before one of the store's friendly owners approached me wearing a worried look and said: "There's a Policeman here, and he wants to talk to you...about your dog." She led me to the front of the store, where, sure enough, there waited a uniformed member of the Olympia Police Department.

Admittedly, this wasn't my first encounter with "Olympia's Finest"... As an occasional dumpster-diver, (one who "steals" discarded food from bountiful supermarket dumpsters), the O.P.D. had harassed me before. I still maintain that there is absolutely nothing wrong with taking what has been thrown-out, and that the REAL criminals are the perverse Supermarket Capitalists, who would sooner see perfectly edible & wholesome food go to the landfill than feed hungry people. (But that'll have to wait for another story... back to the bookstore!)

The policeman wasted no time in loudly explaining that I was guilty of having a "Dog-At-Large", and that I must remove her at once, or face the consequences. A glance out the large glass storefront window revealed Natasha snoozing peacefully in the sunshine. I didn't (and still don't) understand what his gripe was. He went on to say that I needed to be with the dog at ALL times to satisfy The Law. In disbelief, I attempted to argue the absurdity of this proposition, but the cop stood his ground, firm in his conviction that what he was demanding of me was perfectly reasonable and sensible. I then inquired whether he was suggesting that I should stop patronizing the local businesses entirely, because I'm not about to leave my dog alone for hours at a time while I go about my daily concerns. This question only angered him, and he launched into threatening to cite (i.e.- fine) me, if did not comply with The Law by waking 'Tash and joining her immediately on the sidewalk. To hear him speak, one might think that I'd loosed a frothing, rabid Pit Bull upon a room full of preschoolers! But my only "crime" was in leaving a mellow, aged dog, leashed and sleeping in his view. If Natasha presented a danger or nuisance to anyone (other than slow-moving kittens; chickens; deer; squirrels...), then perhaps I might be more able to understand his demand, but she doesn't and I don't. It wasn't even as though they'd received a complaint about her...apparently another squad car patrolling the downtown area had reported sighting a "Dog-At-Large" in front of The Spar on 4th Ave., so this officer was diligently making it his Duty to cruise the neighborhood in search of canine criminals. After nearly ten minutes of "discussion", he conceded to "allow" me to remain in the store briefly, *provided* he had my promise that I'd be leaving soon. Then, he rushed off to pursue more pressing matters, (possibly Winchell's).

With all due respect to our Boys in Blue, I find it kind of difficult to believe that this burgeoning burg has no greater threats to its security & safety than dozing doggies, and I'd like to suggest that the Police focus their attentions on helping rather than harassing, and let sleeping dogs lie. ◆

But my only "crime" was in leaving a mellow, aged dog, leashed and sleeping in his view... It wasn't even as though they'd received a complaint about her...



Natasha Deer-Chaser, *Sleeping "Dog-At-Large" and bane of the Olympia Police Dept.*

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Barter Faires: Why Use Money At All?

Zachary D. Lyons

A community gathered for its semi-annual Barter Faire in the Okanagon hills in mid-October. They came from Washington and British Columbia; from Oregon, Idaho, Montana and California — even Alberta and beyond. They came from a region — a bio-region that they call "Cascadia" — to trade the fruits of their labors of the previous six months.

The Okanagon hills truly make one wonder why we have this silly border between the U.S. and Canada. The hills, and the people who inhabited them before the Europeans came, have no such boundary lines. The hills simply roll northward from Central Washington into British Columbia, creating an 'inland empire' far from the problems and congestion of the densely populated coastal slopes of the Pacific Northwest.

In the spirit of the first people to have settled on the hills and in the valleys on the Okanagon countryside, this community gathers twice a year with their bounty to trade and to share — and to sustain a lifestyle the cities have long since forgotten.

My friend, Steve, and I arrived in the Okanagon hills at midnight that Friday, stopped for directions to the Barter Faire at the local co-op and headed up Washington Route 20 to locate a place to pitch a tent. The season's first snows were falling upon the higher hills, and a bone-chilling fog danced in the moonlight over the lake behind our site. We broke out our extra layers, set up our tent and settled in for the night, anticipating the event we were about to experience in the morning.

A cold morning greeted us with a frozen car starter, but with a push from some deer hunters out for opening day, we were on our way. We arrived at the Faire and strategically parked the car with the starter in mind. Then we hiked into the circle.

What immediately struck us was that you could literally find anything there, save the few things clearly banned at the entrance: alcohol, guns and fireworks. And though we had erroneously expected only 'hippies', what we found were people of every background and persuasion you could think of. This was not a 'politically correct' event. It was a 'community event,' and healthy communities are diverse. We quickly discovered that this was a healthy community, governed by all who choose to take part in decision making, and open to all. It was, in fact, a small temporary village.

But ultimately the name of the game at the Barter Faire was trade. Trading what you have for what someone else has that you want or need. We used only a little cash all weekend.

The beauty of the Barter Faire is learning the courage to allow yourself to be told 'no,' and having it be O.K. After all, just because you want what someone else has, it should not follow that they want what you have. And thus it is even more important that one learn how to say 'no,' lest you go home with a lot of stuff you don't want, and little of the stuff you need... in other words: poor!

And though we had erroneously expected only 'hippies', what we found were people of every background and persuasion you could think of.

I found that the Barter Faire recharged my spirit — my very soul. It was more than just being out in the country, far from the big city, surrounded by a crowd of 'alternative thinking' people. While it was good to be with a large group of people passionate about operating outside of traditional economic channels, something else — something very personal — was taking place. It was like an opportunity to develop individual strength — a real sense of self worth — through trade. I had with me the fruits of made labor: *Boycott Quarterly*. That was my currency for the weekend. And I determined what that currency was worth to me. Was it worth a candle? Or a jar of blackberry preserves? Perhaps a few would be worth a sack of potatoes.

For once in my life my work had some truly tangible value. Steve and I bought our meals with magazines. And with them I stockpiled food for Winter. I could look at my magazines and envision not dollars but weeks of food. And I knew that my work was worth more than just a full stomach because the people who traded me the food had toiled in the fields all year to produce it. They were truly giving of themselves when they traded. And that is how I knew that my work meant something to them. It wasn't some dirty old bill that has seen a thousand wallets being handed to me — it was a piece of themselves.

In a shopping mall the products are marked with monetary prices. If you want something on the shelf, you must fork over that many dollars. There is no discussion about the price. You either pay it or you don't. The price is determined by some computer that has meticulously calculated all of the assorted factors such as rent, wholesale price, wages and benefits, depreciation and so on. The person who created the product could be half a world away. The sales person could not care less whether I liked what I was purchasing. It means little to them.

At the Barter Faire the products have been grown, prepared, processed, collected and constructed by the very person who is offering them up for trade. And that person knows exactly what their needs and wants are and what their work is worth to them. That is why my feelings were not hurt by those who did not want to trade for my magazine. Some people — believe it or not — are not interested in boycotts and the lot, so they understandably want to save what they have to trade for something they do want. Others use the Barter Faire as a primary means of getting the goods and services they require to sustain their lives, and magazines are simply a lower priority on that list. Still others see the Faire as a rare opportunity to generate much needed cash — yes, cash is used at the Faire — when they simply cannot afford to trade. After all, in a society built around banks and federal currency, it is almost impossible to completely avoid the use of money.

One of the more challenging activities in which we participated at the Barter Faire was the 'crosstrade'. You see, sometimes a person has something you want, and they do not want what you have, but they do want something that someone else has. So you go trade for that item elsewhere and use it to trade for the original item of interest to you. For instance, a man had dried sea kelp — a tasty snack that makes delicious soup, if I do say so myself — but he didn't want *BQ*. He did want, however, dried fruit. As luck would have it, I have yet to develop a taste for dried fruit, but a couple who had dried fruit to trade did have a taste for *BQ*. So I traded them magazines for dried fruit, and then I traded dried fruit for dried sea kelp.

One man that I met actually was trading one item for another, over and over, just to see how many times he could make trades over the course of the weekend. He was not attempting to amass his winter stash. Instead, he was enjoying the interactions generated by the bartering,

(Continued next page)

For information on the next Okanagon Barter Faire in April call (509) 486-4188.

Also check out the barter boards at the two Oly Food Co-ops, which list items and services people are willing to trade for.

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Two Great Stores to Choose From --
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(Right Next to Boone Ford)

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Locally Owned and Operated by Your Friends and Neighbors

Open Everyday * 9 AM to 8 PM!

Wa He Lut: A Community School

WIP News Service

I can easily see all the things wrong with our society and system of things. Yes, we live in an imperfect world with so many issues to confront that it seems as though sometimes we just have to let go and pretend it doesn't happen. Of course, when we do that we leave doors open for things to get worse.

My goal is to start looking at the positive things people in our community have done to counteract the negative forces our system has allowed us to fall prey to.

With permission from the superintendent and principal of WA HE LUT Indian School, I'd like to tell you about this sanctuary for children to have a safe place to learn and grow. It was painful to me, a non-Native, to hear the comment from one of these wonderful men that they hoped someone would write something good about Indians. I thought these were things of the past and that we humans understood we were sharing this world. I see I keep my head in the sand assuming we all are accepting of each other. One of my favorite sayings is "We are all related." This is a Native saying that I take as truth.

I hope I can meet these good men's desire for that "something good" in this writing.

Wa He Lut Indian School began in 1974, on a small tract of land belonging to Willie Frank. Member of the Frank's Landing Community wanted educational excellence for their children in a safe, cultural atmosphere. In 1975 the school was first certified by Washington State for educational instruction.

In 1980, U.S. Senator Warren Magnusen secured lands for the school's current site from the U.S. Army. The school is funded by continuing grants from the Bureau of Indian Affairs.

Even though, the school is primarily funded by grants from BIA, the school is allotted $2,967.00 per student as opposed to $5,4967.00 per student in a public school system. This is amazing management of money. The school is in the process of building a new gymnasium. They use the school vans to take the children on educational field trips and provide school supplies. The need for extra money is an issue, such as the need for fabric and materials to make the children's regalia, the costumes of their culture they wear for Pow Wows.

The school sets upon the southeast bank of the Nisqually River near I-5 and the Nisqually delta and estuary which adjoins Puget Sound. There are no cars or traffic to distract or cause concern for the children's safety.

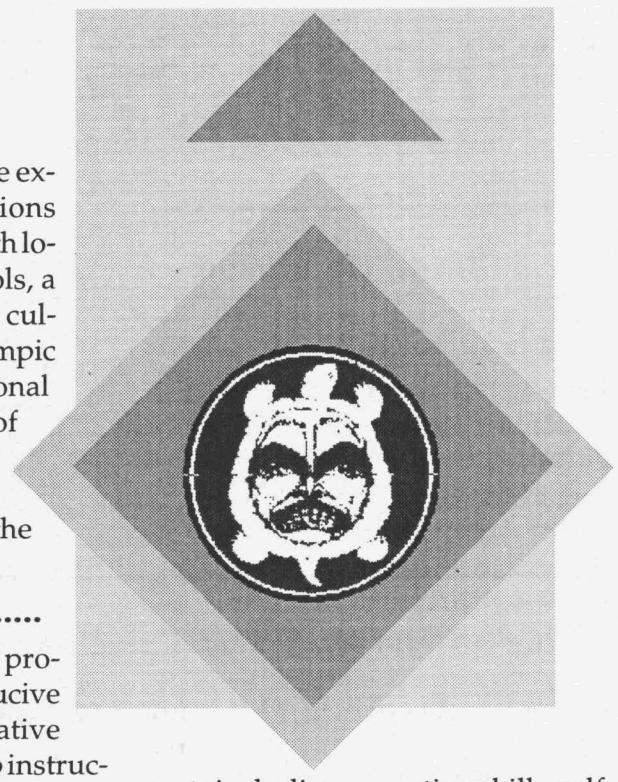
The school name, Wa He Lut, comes from a Nisqually warrior and medicine man whose power flowed from thunder and lightning.

Purpose and Philosophy...

Wa He Lut's purpose is to help our young people develop into capable leaders within a variety of professional careers. They recognize that each child is an individual with different abilities, personality traits, and life goals. The school seeks to encourage each child to become a self-motivated, lifelong learner.

Cultural Traditions and Values

Each child is encouraged to place a high value on his or her own culture, while respecting the cultural diversity of others. As part of our ongoing cultural program, students participate in numerous activities designed to achieve a high level of cultural awareness. Elders and community members work with the school to provide a traditional perspective to the academic program. Previous activities have included culture days with Japanese exchange students, visitations and cultural exchanges with local public and tribal schools, a week-long academic and culture trip around the Olympic Peninsula visiting traditional native craftsmen, studies of traditional plants and medicines, berry picking, and our annual Wind of the Northwest Pow Wow.



Academic Program.....

Wa He Lut attempts to provide an environment conducive to learning while using creative structures and small group instruction to teach basic skill. Reading, mathematics, language art, science, social studies, and cultural values all receive strong emphasis in order to maintain high standard, the School has maintained Washington State certification for educational instruction since 1975.

Wa He Lut's purpose is to help our young people develop into capable leaders within a variety of professional careers... The school seeks to encourage each child to become a self-motivated, lifelong learner.

In 1992, the School worked with several national and local consultants to develop a news, more academically challenging curriculum. The curriculum has a specific scope and sequence for learning objectives and grade level outcomes for student mastery. Students are expected to master the outcomes prior to promotion to the next higher grade.

The School has an excellent student to teacher ratio of ten to fifteen students to every classroom teacher. Additionally, each class has a teacher's aide often work-study students and volunteers. This causes a ratio of five to seven children per adult.

In addition to the regular program, the school has programs for Special Education, Chapter 1, and Gifted and Talented Communication between the School and parents or guardians is excellent, In response to a school survey, 82% of parents and guardians responded that they felt they could talk openly with school staff. Parent and community participation in the school program is highly encouraged.

Counseling

Wa He Lut feels it is vital for each child to develop a positive self concept by learning the importance of respect for self, peers, personal property, and the laws of the community and the country, and the environment. The school's counselor is available to assist children with issues of self-esteem, social skills and self esteem.

Special Interest and Goals...

The school offers classes for parents including parenting skills, self-esteem and management. Highly encouraging parent involvement they welcome input and visits. They send out the bus for parents who want to be involved but have a transportation problem.

Currently, grades kindergarten through eighth grade are offered through the School. The 1995/96 school year Head Start will be offered along with grades nine through ten. The school year of 1996/97 they intend to have high school.

A Day in the Life of....

On a typical day the vans pick up the children around seven thirty. There is not the usual overcrowding and the children are usually in good humor and looking forward to their day.

Upon arrival they head to the kitchen to have a nutritious breakfast. They are expected to eat as this seems to be an important part of the day, beyond just the food aspect but as a way of touching base and regrouping, getting ready for the day.

At eight-thirty they go to the longhouse for circle. This is where the day is planned and acknowledgments are made. They do a smudging as part of their daily ritual along with a prayer to ensure a good day.

On a visit to a regular classroom one will see excitement and activity. The open classes enable the children to move at their own pace. At around 10:30 the second grade goes to the Title 1 reading room. ALL the second graders go, so the children who actually need help won't be singled out and embarrassed in any way.

This is just a sample and not a very in depth one at that of WA HE LUT Indian School. My experiences there are is enlightening and fulfilling. Every time I think I have seen every thing there is and know all the school has to offer they show me something new to put me back in awe.

WA HE LUT welcomes people from the community. They love company and are proud of their accomplishments as they should be. If you would like to visit the school please call them at 456-1311 for Olympia or 272-1049. ◆

(Barter, continued)

amassing countless new stories and new friends. I have to admit that I did not trade with him because the item in his possession when we met was not something I needed. Nevertheless, by the end of the weekend I just gave him several copies because he had indeed given me something: his spirit.

Much like Farmers' Markets and CSA's, I knew from where the products I was acquiring at the Barter Faire had come and how they had been produced. I knew that they were produced without undue hardship for the Earth or the laborers. I knew it was fresh and healthy. I knew who produced them. And I knew who would benefit from the wealth I traded for the products.

Steve and I had only come with magazines this past October. We thought we were poor — with little cash, little to trade. We discovered that we had plenty of wealth — things we no longer had use for that someone else could use, or things we had created that others sought out. And now we knew what to bring in April — to the next Barter Faire.

A community had gathered for its semi-annual Barter Faire, and they had enriched each other, instead of far away corporations, while they renewed old friendships and developed new ones. A community outside of the norm — growing with every year. We will not miss another Faire.

Reprinted from Boycott Quarterly, *volume 2, number 2.* ◆

What is Access?

Carol Simila-Dickinson

The little blue signs with a wheelchair symbolize access for people with disabilities. You see them at stores, offices, buses, and other public places nowadays, almost everywhere. They mark doors, restrooms, parking spaces, drinking fountains, anything that is designed so that people who use wheelchairs or have other physical limitations can make use of the facility. The Americans with Disabilities Act set up standards of accessibility in employment, construction, telecommunications, housing and public accommodations.

Access means that a person can get to where they want to go and participate once they arrive.

The marked parking spaces require a permit from the Department of Licensing, but anyone can use other accessible accommodations. People head for the little blue sign because it implies "easy to use." The bathroom stalls are roomier, which is helpful to people who have a toddler in tow. The marked entry doors either have automatic openers or are light and require only a touch to unlatch. People with their arms full find these helpful.

Accessibility has helped more than people with disabilities, but for that group it has made a world of difference. People who used to navigate dangerous traffic or acres of asphalt using braces, crutches, canes, walkers, or in chairs, often in pain, would be worn out by the time they reached the entry. And then, once they arrived, they might find a curb or steps to prevent them from reaching the door. If they made it to the door, they might not be able to grip the doorknob tightly enough to turn it, or the door might be too heavy for them to pull or push and hold while navigating through. Or their chair might not fit through the opening. Once inside they might face stairs, narrow walkways, or high counters, among other obstacles. Accessibility ensures that *everyone* can get where they want to go.

But access means more than that. It also means participation in whatever the rest of the community is doing. It means successfully completing school, getting a job you like, being a valued member of a religious community or a fraternal organization, trying out your talents in the little theater, meeting friends at the local hangout, running for office or volunteering for a cause that you believe in. People with all kinds of physical and mental disabilities aspire to these things as much as anyone else.

Access means that a person can get to where they want to go and participate once they arrive. Providing access requires different things depending on the situation. It means adding a ramp and lowering a countertop, but it also means changing eligibility criteria and slowing the pace of the program to allow a person with brain damage or learning disabilities to participate. It means providing large print texts and sign language interpreters. It means eliminating airborne matter and scents for people with allergies and multiple chemical sensitivity. In short, it means *accepting* a person's interests and motivation, and *adapting* to their particular needs, even if that means changing the way things have been done for 10, 50, or 100 years.

For free information on your rights and responsibilities related to accommodations, call the Northwest Disabilities and Business Technical Assistance Center at 1-800-HELP-ADA. ◆

'Entitlements' Panel Targets Social Security and Medicare

As this issue of *Senior Citizens News* [January 1995] goes to press, many political observers are predicting that the Bipartisan Commission on Entitlement and Taxation will fail to get a consensus for its final recommendations. Its three draft proposals — released December 9 — were greeted with almost universal disapproval. Even some members of the panel publicly disavowed the proposals.

NCSC Executive Director Lawrence T. Smedley was one of several senior leaders denouncing the recommendations which call for draconian cuts in Social Security and Medicare. Smedley labeled the Commission "an abject failure" and said its recommendations would "effectively disembowel Social Security and Medicare by reducing the current level of benefits by as much as 50 percent."

Proposals on which panel members were asked to vote included raising the retirement age for full Social Security benefits to age 70, cutting Social Security benefits for wealthier people, requiring Medicare beneficiaries to pay a Part A premium — in the amount of $60 monthly — for the first time ever (a seniors' only tax increase); raising the $100 Medicare Part B deductible to $300, reducing Medicare provider payments, adding a 20 percent coinsurance for clinical lab services and home health care and further means-testing of Medicare benefits.

"Nowhere in the proposals do you see the human consequences that would result from the 'solutions' offered. Nor does this Commission ever acknowledge that these programs serve real people," Smedley said.

In its interim report, issued last fall, the Commission claimed that by the year 2012, without major policy changes, projected outlays for entitlements and interest on the national debt would consume "all tax revenues collected by the Federal government."

"Not true," said Smedley, "the root cause of most future Federal budget growth can be boiled down to three words: *health care inflation.*"

The senior leader called it "incomprehensible that the Commission never presents the most obvious and palatable politician option: comprehensive health care cost containment."

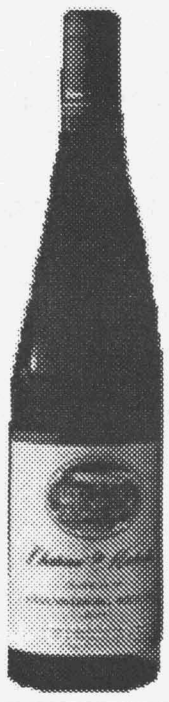
According to Smedley, the major battle in the next Congress will "focus on Medicare, and whether we really want to see health care protection for older Americans eroded to the level of bandaids." He predicted that the fight over Medicare will be the "political battle of this century."

Concern over the future of Medicare was already growing even before the entitlement panel released its recommendations. With the new leaders of the Republican-controlled 104th Congress pledging that "Social Security is off the table," Medicare would be made a scapegoat for lawmakers looking to reduce the deficit. Proposals already being put forth by chairmen of key House Committees include $170 billion in Medicare cuts over five years and means-testing of Part A.

The Balanced Budget Amendment — a key provision in the Republican "contract" — would require $700 billion in cuts over the next five years. By the year 2002, if the contract is enacted, all non-defense spending would need to be cut 20 percent. Social Security would have to be cut $95 billion and Medicare would need to be cut $71 billion. If Social Security were exempted, other programs would have to be cut more deeply.

This article was made available from the Senior Citizens News, the NCSC, and the Capital City Seniors Club. ◆

Boycott



• The United Farm Workers of Washington State urge you to support their boycott of the Chateau Ste. Michelle winery until the farmworkers have a signed a contract.

• The farmworkers are also asking that you boycott U.S. Tobacco products because Chateau Ste. Michelle is owned by U.S. Tobacco.

For more information about the UFW and local restaurant pickets call the Olympia Farmworkers Justice Committee at 352-2153

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A REPORT FROM THE "NORTHWEST INTERNATIONAL WOMEN'S CONFERENCE"

Letitia Flynt

Circles of women, fifteen hundred strong. Feminine power circles! It was a moving sight. I speak of the recent three day, "Northwest International Women's Conference," held in Seattle in early February.

Realizing that women make up 52% of the world's population is both depressing as hell, and very promising in its potential,in that there seems to be so little justice for so many, but so many with which to bring about change. Witnessing the predominance of males that still sit in the seats of government, economic, and military power is frightening. But it is no longer overwhelming to increasing numbers of women around the world.

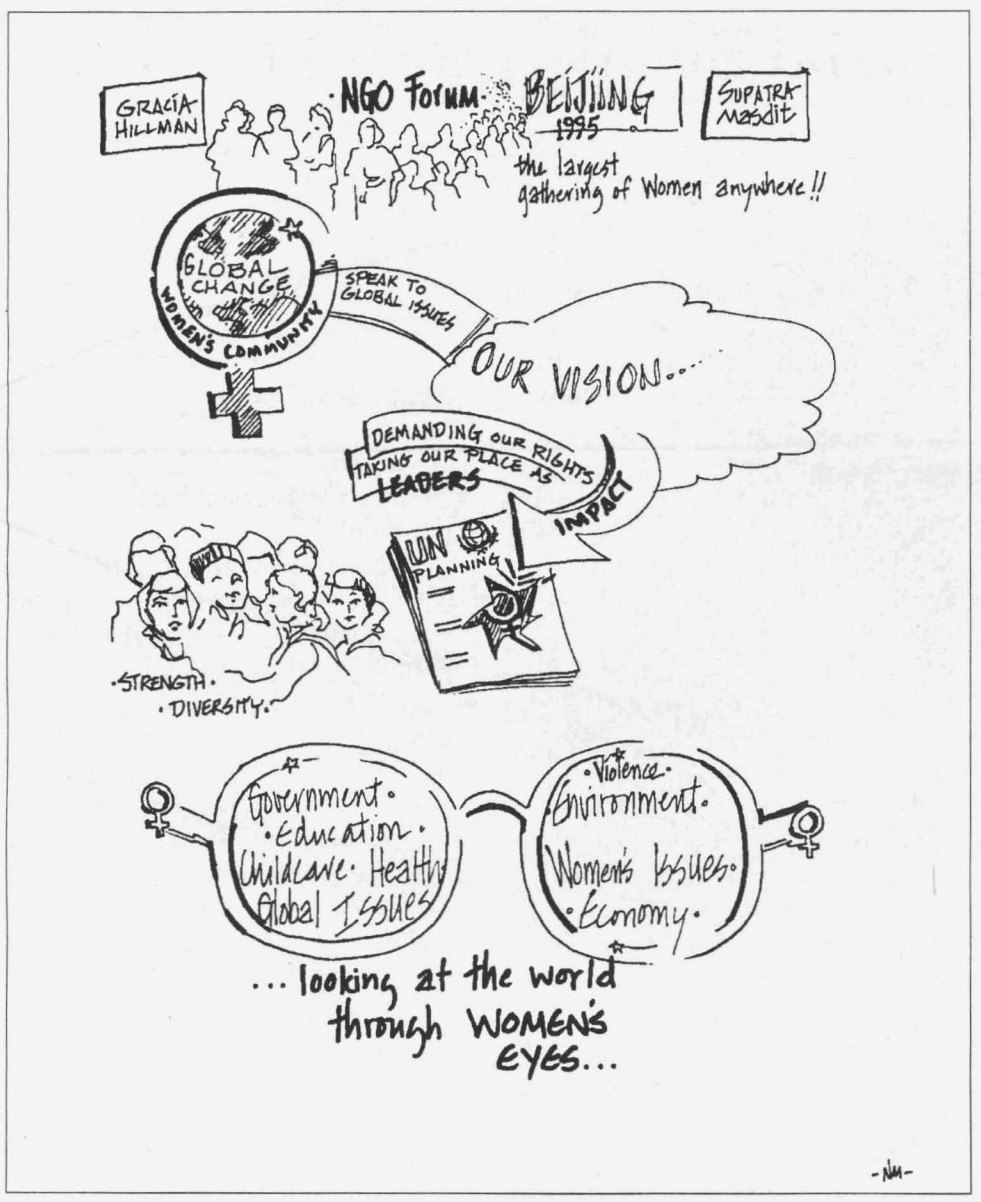
Witnessing women gather to take on leadership both personally and politically is very promising, and long overdue. "We've come a long way baby," but this conference was a strong reminder of the road extending out before us, as well. It will take the very best physical, mental, and spiritual resources of all women to move the vision of a balanced and just global society into reality.

This conference was one of 10 conferences sponsored by the U.S. Department of Labor, Women's Bureau, across the nation to look at women, leadership, and the goal of achieving a balanced global society. As a catalyst for change, participating women will take our "message" on to the United Nations Conference on the Status of Women, Non-Governmental Organizations Forum in Beijing, China this August 1995.

Since this message is now being distilled from the conference by those who will carry it on to Beijing, I offer my interpretation of the message.

THE MESSAGE:

It is up to women to take action in every way possible, towards re-establishing sanity and justice on this planet. The time to act is now and we are those who will change what we touch and touch what we change. Women heal, and lead, by embracing co-operation and collaboration, with vision and sensitivity. Women's ways of thinking will enable them to establish true economic, political, and social justice. Or we can be as big a tyrant as any male dictator or despot on the planet.



Women, especially the poor women of the world, are an excellent investment both financially and socially. It was found that they repay small business loans at a rate better than 99%. Here is one true example of the trickle down and trickle across theory in action. The Microenterprise Support Center found that investing in women through village banks, providing employment loans to some 35,000 low income women was an amazing investment. **(A frightening fact, when we look at the opportunities that are being withdrawn from low income American Women.)** Not only were the loans repaid promptly, but there was a very direct correlation between the increased health and well being of the children, and other women seeking economic stability and a means out of poverty. A sense of well being spread throughout the community. This was not the case when male heads of households were granted the loans.

When women are offered access to a good education, the entire community benefits. The birth rate goes down, economic stability goes up, children are healthier and better educated, and communities begin to prosper. In America low paying jobs and servitude are not the answer to welfare. We women have a lot of work to do locally and nationally.

Unfortunately, militarism and the suppression of women's rights and dignity are also increasing around the world. Multinationals, militaristic and religious groups, and other economic and self-serving political bodies still manage to dispense fear and death around the world. Women are taking on the role of seeing that peace, justice, and economic stability are established and maintained. We need to establish American women firmly in this movement, to bring sanity and justice to the planet. If we, who are among the most privileged women of the world, can not make a difference, who can? Do we feel that we have too much to lose and not enough to gain, as long as it is still happening to THEM and is not our problem? Personal pain does get our attention.

An example for needed change was offered in an address titled "Global Change Through Spiritual Development", a beautiful doctor of theology from Seoul, Korea, Chung Hyun Kyung, appealed to women to change the established political and economic climate that has allowed S.E. Asia to become the brothel to the world. Women need viable economic alternatives no matter where they live.

Workshops and discussions were offered by individuals from around the world as well as national and local women. The message was always the same. American women were asked to join with women around the world, to take their place beside the best men, to lead us toward a balanced global society.

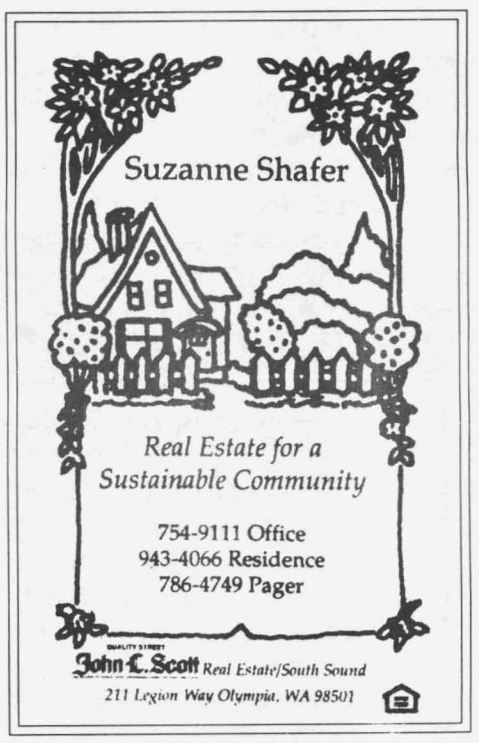
The call is out NOW to ALL WOMEN to take action, to support one another and to do the work we all know needs to be done. It does not matter where you stand or with whom; stand firm with justice, balance, connectedness, and courage as you move into the future. You are creating the future by taking a stand or by choosing to abdicate this responsibility.

When women are offered access to a good education, the entire community benefits. The birth rate goes down, economic stability goes up, children are healthier and better educated, and communities begin to prosper.

Remember women are 52% of the world's population. We can move mountains but we need to embrace women's wisdom to know when, where, which, or if a mountain actually needs to be moved. First we have to remove our own doubts, indifference, and personal distractions. Mountains enough, but great practice for stepping into leadership.

Now is the time to turn all the challenges, hardships, and trials by fire that we have experienced in our lives into the strength to overcome all odds which would deny justice. What can prevent our taking the necessary leadership to create a balanced and just global society?

We cannot turn away. Too much depends on women for the global outcome. What will the world look like, that women pass on to future generations? We are the transitional generation. Create your own feminine power circles. Begin the work. Continue the work. We are our brother's keepers, until we are our brother's full partner in leadership. Explore and trust your woman's way of leading. ◆



(Chiapas, continued)

uno de las 14 condiciones para el prestamo es que el pais ofresca seguridad alos inversionistas-practicamente deshacerse de los los Zapatistas.

El 7 de febrero el gobierno dice que ha descubierto al lider de los Zapatistas Sub Comandante Marcos, hace una orden de aprencion para el y otros cinco mas, Ayer la lista crecio de 5 a 2000.El gobierno esta mandando dia a dia cientos de soldados, nacionales e importados. No se esta permitiendo el paso alos reporteros, tambien estan ofreciendo 15 dias alos extranjeros para salir de Chiapas. Sabemos que los soldados tienen ordenes de matar o arrestar a todo aquel que paresca sospechoso de ser Zapatista.Pues Zapatistas somos todos los indigenas y los pobres. Que importa si marcos es indio no?A mi no me intereza saber como es la cara del sub comandante sin mascara. Lo que yo veo es la luz de sus ojosesa luz que he visto en la libertad y la justicia.Esa es la luz en la que creo Esa es la luz que yo sigo!

On January 1, 1994, a group of people (the majority were indigenous from the state of Chiapas), decided to rebel against degrading living conditions imposed on them through 502 years of genocide. They presented to the Mexican government 10 demands for just life for them and the rest of Mexico.The Mexican government was surprised. The stupid, ignorant indians were demanding their rights as human beings. The government called the EZLN a group of transgressors of law who had their own agenda of violence. The government always believed the Indians are incapable of thinking or acting for themselves. They said 'they were brainwashed by foreigners.'

Why does one have to have a degree from Harvard or Yale to be intelligent to know what it is like to be hungry, work like a slave, being raped by the landowners, see unjustified deaths; or constantly be humiliated and be treated like strangers, when we walk in our own land?

The answer of the government was their Army. They sent tens of thousands of soldiers with heavy war equipment to calm down the rebels, but the hunger can't be stopped with solders.According to data put out by independent nongovernment organizations, the battle had up to 1000 people dead, yet the Zapatistas said that they lost around 100 people. Who were the others? Innocent poor civilians.

At the end of the month of March of 1994, the government agreed to talk with the Zapatistas, but they didn't come to any agreement.

On July of 1994, a Caravan with Humanitarian Aid left Olympia for Chiapas, but they couldn't cross the Mexican border. The customs said that it was illegal to cross the border with medicine, cloth, and food. At the same time, on the same borders cannons and heavy war equipment were being crossed legally. The Caravan didn't have any other option more then to cross the border with out custom's permission. On December 23rd, the caravan finally reached its goal and got to the people of Chiapas in Guadalupe de Tepeyac.

In December the 'Peso' (Mexico's money) lost 40% of its value. The US offered a loan of $40 billion, to the Mexican government so it could keep its economy stable. This loan had 14 conditions to it. One was that the government should offer security for the foreigner investors (which meant that they would have to get rid of the Zapatistas).

On February 7th, the Mexican government very proudly announced to the world the identity of the Zapatista's military leader Sub-Commandante Marcos, and released an arrest warrant for him and 5 others. The next day the list of 6 went up to 2000 people.The government sent thousands of troops to arrest the rebel fugitives. The army does not allow any reporters to the villages they are attacking. The army has orders to arrest (which means kill), anyone suspicious of being a Zapatista. If that's so, every poor person and Indian is potentially a target to be arrested. What's wrong with asking for food when you are hungry? Who cares to see what the face of the Zapatistas looks like without their ski mask? I don't. What I see in their eyes is the light of the freedom and justice. It's the light I care for, believe in, and follow.

If you are interested in how you can you support the people of Chiapas or want to know more about it. Please call 352-6342. ◆

STOP THE CARNAGE STOP THE ATTACK

Michael Drohan

On April 15 at 12.00 noon all people concerned with the present attack being launched against the people with the Contract with America are invited to assemble at Sylvester Square. From there, "we the people" will march to the Capitol to make our feelings known on how the people view the Contract. Mark this date down on your calendar, prepare an appropriate poster or banner or prepare some fitting symbol to express your outrage at what is going on at this moment.

As of the date of this writing (Feb 22) we are supposedly to be into the 50th day of the 100 days implementation of the Contract. The media, even the liberal media, are playing along with the hoax that is being engineered. Cokie Roberts on NPR Morning Edition drones on that everything is going according to plan and the Gingrich crowd are doing exactly what they promised to bring America back on track. The McNeil Lehrer Newshour continues in the same vein celebrating this supposedly marvellous development in Washington. From listening to them one would scarcely get an accurate picture of the devastation that is being visited upon the populace by means of this contract. On April 15, a very symbolic day, namely tax day, come and join us, learn more about what this contract entails for you and express how you feel about it.

The contract has been described as a blunt instrument of class warfare in that it pits the very poor and desperate against the people of middling income. It does this by its attempt to identify the locus of the economic malaise of many families in the welfare system: in its reasoning the cause of the decline of the welfare of the middle classes is the free-loaders and welfare cheats. One hears a lot about the costs of Aid to Families with Dependent Children in the contract but nere a word about Aid to Dependent Corporations which according to a very conservative estimate comes to at least $75 billion per year, one and a half times that of AFDC costs. Nor will you find anything in the contract that would prohibit the government from bailing out the speculators and obscenely rich who gamble in the Mexican bond market which in the space of a few days came to cost the American taxpayer some $20 billion.

On April 15 at 12.00 noon all people concerned with the present attack being launched against the people with the Contract with America are invited to assemble at Sylvester Square.

The Contract with America must rate highly as a classic example of Orwellian newspeak. When one sees an item entitled "Job Creation and Wage Enhancement Act" using non-Orwellian analytical tools one might expect it to deal with revitalizing industry and good-paying jobs or something of that nature. However, in the Orwellian world of Newt Gingrich this item is about the reduction of capital gains taxes by some 50 percent and a host of other breaks to those who have investments in stocks, bonds, art and rare coin. Again in this vein one might think that the item "taking back our streets" might mean something like crime prevention and the promotion of decent paying jobs as an alternative to crime. Once more in the Orwellian world it means prison construction which is presently showing signs of replacing the military-industrial complex as a growth industry. Since many of the new prisons are earmarked for rural Republican-controlled areas, this turns out to be a pork-barrel item much coveted in Washington.

The fundamental reasons for the decreasing economic welfare of most of the people in the United States lay in the increasing polarization of income distribution over the last two decades and the profound structural changes in the U.S. economy. Principal among these latter changes is the destruction of large swaths of manufacturing industries in the U.S. as corporations sought cheaper labor conditions in other climes. This restructuring was promoted and abetted by the Federal Government. But now as people try to cope with this situation of economic hardship in their lives, along comes Newt Gingrinch with the analysis that it is the taxes of a "tax and spend" democratic regime that has reduced them to penury. It is a clever but ruthless ploy which also exposes the hypocrisy of the Contract people who are not dumb enough to believe the rationale they give for the plight of the endangered middle classes. But beyond that the tax cuts envisaged by the contract will go largely to enrich the already rich in a Reagan round two so to speak.

In many respects the Contract with America is a kind of smoke and mirrors game. On the face of it, acts such as the Congressional Reforms Act which will subject Congress to the same labor laws that govern private employment sounds as if Congress is really cleaning up its act and foregoing privilege, perks and high-flying life-styles. In reality, however, such acts provide a great front while business worse than usual is carried on. From what has emerged so far in regard to Newt Gingrinch himself, it would take a whole book to recount all the scams and feather-bedding that he is involved in. Nevertheless he seems to have the gall to present himself as Mr. Clean himself who will leave no stone unturned in cleaning up Washington. In truth, what it represents is a new abyss that politics has reached in Washington.

One of the best keys then in understanding the content of the Contract with America is a double-speak dictionary. Lacking that just remember that the truth is in the contradiction. So when you read "Job Creation and Wage Enhancement Act" understand that this act is about wage reduction and elimination of jobs. For goodness sakes lets get serious, how can Wall St prosper unless those wage rates go down and the companies become lean and mean. That is surely the precondition for higher returns and a more bullish stock market, is it not? And whom else other than Wall St interests does one think that Newt Gingrinch has in mind when he says that "the people of America" have spoken and given him a mandate,

Michael is a member of the Olympia Movement for Justice and Peace. ◆

(Cuba, continued)

The state provides space and charges fees and taxes of vendors, with lower fees in large cities such as Havana and Santiago de Cuba, to encourage vendors to bring food where it is most needed. Prices at the market are less than on the black market, where most Cubans had been forced to buy much of their food. The markets should decrease the average Cuban's dependence upon the black market, and it is hoped that it will diminish the importance of the black market over all.

Despite the successful beginnings of these new programs, and their prospects for further gains in the future, most Cubans we talked to viewed them as temporary. In fact, these measures are seen as retreats which are necessary to address problems created by poor or short-sighted policy decisions of the past. In this case the problems outlined above can, to a large extent, be traced to an over-reliance on the Soviet Union at the expense of Cuba becoming more self-sufficient in its food production and energy needs. While the material incentives used in the cooperative farms and the agricultural markets help alleviate these problems and reduce the negative impact of the black market, material incentives create problems of their own. Primary among these are the increased use of market forces, and the class differentiations that inevitably result.

Eliminating the shortages may now be Cuba's top priority, but the larger goal of eliminating class society cannot be achieved without the Cuban people rejecting individual gain, and thus the incentives, in favor of fulfilling social needs for the sake of society as a whole. It is here that volunteer contingents play a vital role. Contingents consist of people who volunteer to leave their regular jobs for a one or two year period to devote their labor towards a socially necessary end. With the food crisis, new contingents are being formed, and many contingents which had previously been devoted towards construction of housing and other buildings have been re-directed towards agriculture. Contingent members meet to set their own production goals, wages, working hours, work plans and address any problems which arise. Members are responsible for electing their own leaders, as well as carrying out any necessary administrative tasks, thus eliminating nonproductive bureaucratic positions. Agricultural contingents, like the state farms and cooperatives in Cuba, are required to sell a set amount of their harvests to the government for distribution at subsidized prices. The remainder of the food they produce can be sold at Cuba's new agricultural markets by contingent members.

Our first week in Cuba, we stayed with an agricultural contingent in the Ciego de Avila province of central Cuba. It had been organized by the Union of Communist Youth (UJC), and the majority of the workers there were members of the UJC. We spoke to people who normally worked as teachers, industrial workers, engineers and electricians, who after the year commitment at the camp, would return to these jobs. When we asked people why they had joined the contingent, some people said that as members of the UJC, they had been asked to join, and were glad to do so. Many people told us they believed it was their duty to contribute to society, and food production was one of the most important issues facing them. One woman responded simply that "this work ennobles us." Their commitment showed in the quantity and quality of their work. Because of Cuba's lack of fuel, much of the work which had previously been done by machines now must be carried out largely or exclusively with human and animal labor. Much of the work done on the farm, therefore, was physically very demanding. But the Cuban workers seemed very fast and efficient, and after working ten hour days, they still had enough energy to dance until midnight every night, and rise at five the next morning to begin another day of work.

Lunch hours and evenings were also often devoted to political discussions. The Cubans were as interested in learning about conditions and issues in our home countries as we were in learning about Cuba. As most of the brigade participants didn't speak Spanish, and few of the Cubans spoke English, formal classes and discussions with translation were organized. A member of the brigade from San Francisco, for example, gave a talk on California's anti-immigrant proposition 187. A Cuban from the camp presented a class on the fall of the USSR and its effect on Cuba. He believed that the worst of the crisis was over, and that things had begun to improve: plans to secure hard currency were succeeding, and measures to increase agricultural production were beginning to have an effect. If food at the camp was any indication, he was right. Having heard a great deal about Cuba's food shortages, many brigade participants were surprised at how well members of the contingent ate. For many of us, the meals were more than we could eat, and meat was served daily.

While we were in Ciego de Avila, we also had the opportunity to visit a sugar factory, a museum and a tourist center. Tourism has become one of Cuba's most important means of securing the hard currency it needs to purchase essentials such as fuel, medical supplies and consumer goods. Tourist centers are being built largely as joint ventures between the Cuban government and foreign companies. The companies provide some money up front for the building of the facilities, are responsible for publicity and booking of the facilities, and pay half of the revenues they receive to the Cuban government as lease payments. The Cubans build the facilities (often with volunteer contingents), and staff them when they are complete. Workers are paid by the Cuban government from its share of the revenues. This arrangement lasts for the duration of the lease (seven years in the case of the facility we visited), after which it becomes the property of the Cuban government.

While seemingly the answer to Cuba's hard currency problems, tourism brings with it a number of new problems, such as prostitution, an increase in black market activity, and economic divisions. We saw more evidence of this in Havana, during our second week in Cuba. The Cubans we spoke to would readily acknowledge that Cuba was in an economic crisis, and that measures being taken in response are imperfect, but most remained confident in the government and the Cuban people, and optimistic about the future. The spirit of the workers on the contingent, and their dedication to making a positive contribution to society was inspirational. And for their part, the Cubans we encountered seemed to find our brigade to be an important (if symbolic) gesture of solidarity for their country, which has been largely cut off from the world by the US embargo. During our stay at the agricultural camp, we were filmed for national television, and interviewed for national radio, three national newspapers, and the newspaper of the Ciego de Avila province. At the end of the week, as we boarded the buses for Havana, there were few dry eyes, and many of the contingent workers asked us when we were planning to return. ◆

U.S. Seizes Passports

Three participants in an international youth brigade to Cuba had their passports seized as they returned to the US. On January 21, US customs officials detained and interrogated Dannen Vance, 27, of Des Moines, Iowa, and Sukul Baul, Jr., 21, of Bloomington, Illinois for an hour, and confiscated their passports for further investigation. The following day, Aislinn Pulley, 15, of Chicago, returned from the same trip. She and her mother (who had not been to Cuba) were detained and interrogated for three hours, after which Ms. Pulley's passport was seized as well. All three had traveled to Cuba as journalists on editorial assignments.

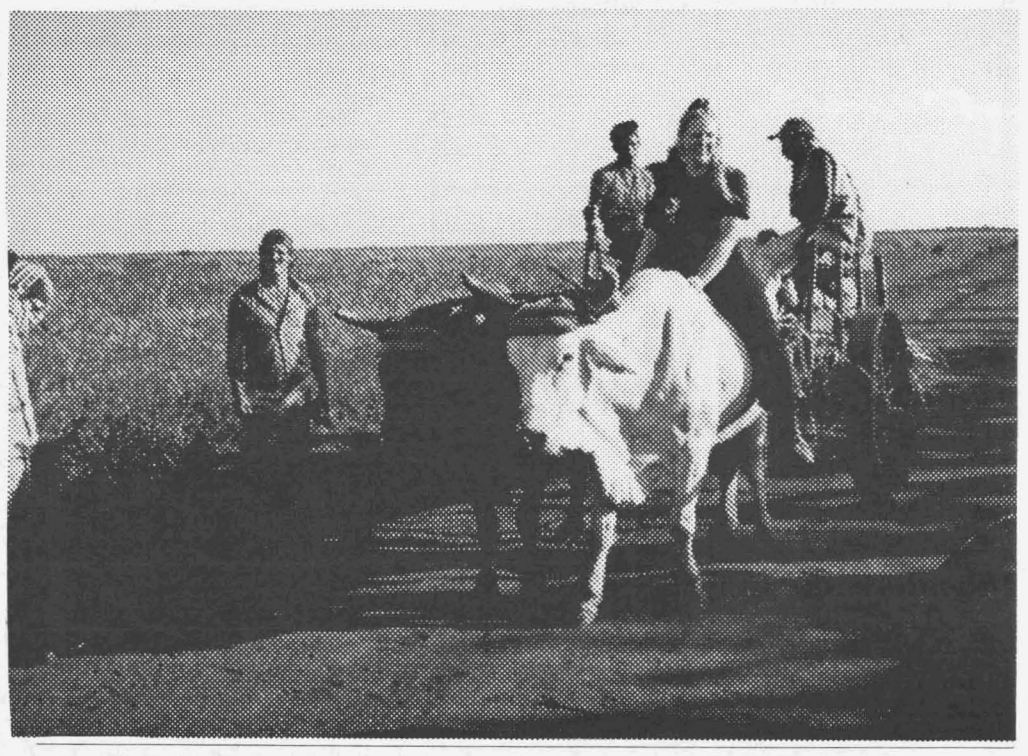
As a part of its embargo against Cuba, the US government restricts its citizens from traveling to Cuba, with journalists being among the few exceptions. Violators of this law can face a maximum sentence of ten years in prison, and up to a $250,000 fine.

The investigation of Vance, Baul and Pulley is a part of a campaign of intimidation to restrict our First Amendment rights to free speech, freedom of the press, and our right to freedom of travel. These attacks must not be left unanswered! We encourage anyone interested in preserving democratic rights to write to the US State Department and the Department of the Treasury at the addresses below to demand the immediate return of all three passports, and the end of all investigations of the three.

John Shattuck, Assistant Secretary
US Department of State
2201 C St NW, Rm 7802
Washington DC
tel: (202)647-2126
fax: (202) 647-9519

Warren Christopher
Secretary of State
tel: (202)647-5298
fax: (202)647-6434

Richard Newcomb, Director
Office of Foreign Assets Control
US Department of Treasury
Annex 2233
1500 Pennsylvania Ave NW
Washington DC 20220
tel: (202) 622-2510
fax: (202)622-1657



Member of the International Brigade astride an ox. With the loss of the USSR as a trading partner, fuel shortages have forced a return to low-tech farming methods.

WORKS IN PROGRESS HISTORICAL CALENDAR

★ ★ ★ MARCH 1995 ★ ★ ★

"In black women's liberation we don't want to be equal with men, just like in black liberation we're not fighting to be equal with the white mam. We're fighting for the right to be different and not be punished for it." **Margaret Wright**

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
"Sisterhood is a gift. It is something that is developed, to be honored and respected." Rachel Bagby	March was the first month of the Roman calendar and was named after Mars, the God of War FEBRUARY S M T W T F S: 1 2 3 4 / 5 6 7 8 9 10 11 / 12 13 14 15 16 17 18 / 19 20 21 22 23 24 25 / 26 27 28 APRIL S M T W T F S: 1 / 2 3 4 5 6 7 8 / 9 10 11 12 13 14 15 / 16 17 18 19 20 21 22 / 23 24 25 26 27 28 29 / 30 ○ full moon ● new moon		**1** ● 1872- Civil Rights Act passes. Provides African-Americans right to serve on juries and equal rights in public places 1954- 5 congressmen shot on floor of House of Rep. by Puerto Rican nationalists seeking independence	**2** 1807- Congress bans the slave trade, prohibits "importation of slaves into the U.S. or the territories thereof" after January 1, 1808 1899- Congress establishes Mount Rainier National Park, Washington	**3** 1908- U S government declares open war on U S anarchists 1913- Suffragette mass march on Washington, DC 1991- LA police were videotaped beating Rodney King: struck with police clubs 56 times, kicked 7 times	**4** 1908- N.Y. board of education bars whipping in schools 1908- School fire at Collinwood School in Cleveland, Ohio, kills 176 1964- Jimmy Hoffa found guilty of tampering with a federal jury in 1962
5 1910- Philadelphia: 60,000 workers leave jobs to show sympathy for the striking transit workers; labor leaders promise to "fight to the finish" 1902- French miners call general strike to establish of the eight-hour day	**6** 1857- Dred Scott decision by U.S. Supreme Court opened Northern territory to slavery and denied citizenship to American blacks 1910- Germany: Police shoot, saber socialists during suffrage demonstration	**7** 1904- Springfield, Ohio: Mob beaks into jail, shoots Negro accused of murder 1908- Cincinnati Mayor says no woman is physically fit to operate automobiles 1932- Detroit: 3,000 riot for jobs at Ford plant, 4 lose their lives	**8** 1948- Supreme Court abolishes practice of religion in public schools, rules such practices violate the 1st Amendment 1907- British House of Commons kills women's suffrage bill 1917- Russian Revolution begins	**9** 1965- White racists in Selma, Alabama mortally injure Reverend Reeb of Boston, who was working at the time in the Civil Rights Movement 1989- Eastern Airlines files for bankruptcy 1977- Ban on saccharin proposed by FDA	**10** 1917- Petrograd: Workers protest war and famine 1906- 1,200 miners buried in explosion at Courrieres, France 1910- Slavery abolished in China 1969- James Earl Ray convicted of murdering MLK, Jr	**11** 1907- Roosevelt induces California to revoke anti-Japanese legislation 1965- 100 civil rights pickets march in front of White House demanding civil rights in AL. 12 stage sit-in protest in mansion lasting 6hrs
12 1957- Southern pledge is made as Southern members of both houses of congress declare that they will use all means at their disposal to reverse the May 17, 1954 Supreme Court decision ordering school desegregation	**13** 1910- Labor leader Mitchell joins clergy for Sunday holiday, "We don't care what day it is, but we must have one day of rest." 1925- Tennessee bill signed: unlawful for public institutions to teach any theory denying divine creation	**14** 1879- Albert Einstein born 1907- Japanese laborers were excluded from immigrating to the continental U.S. by presidential order 1964- Jack Ruby was convicted of the murder of Lee Harvey Oswald	**15** 1948- More than 200,000 soft-coal miners struck for a more liberal old-age pension plan 1980- Penobscot Tribe accept $81.5 million settlement for land taken in violation of the Indian Non-Intercourse Act of 1790	**16** 1917- Russian Czar Nicholas II abdicates 1968- U.S. soldiers line up between 300 to 500 old men, women, and children in a ditch in Vietnamese village of My Lai and shoot them. The massacre is covered up by the army until 11/1969	**17** ○ 1917- First bowling tournament for women held in St Louis 1948- The Hell's Angels are formed as two smaller gangs join to form a larger gang with 25 members. The name cames from 1931 a Jean Harlowe movie	**18** 1937- A school fire kills 294 in New London, Texas 1963- Supreme Court rules that free counsel for all indigents facing serious criminal charges must be supplied by states 1990- East Germans vote for unification
19 1917- Supreme Court rules the Adamson Act, providing 8 hour work day on the railroads, is constitutional 1951- The Caine Mutiny is published 1959- Dalai Lama flees his country after revolt by natives against Chinese troops	**20** 1984- U.S. Senate rejects a proposed amendment to the constitution that would allow prayer in the public schools 1976- Patirica Hearst is convicted by a San Francisco Jury of taking part in a 1974 bank robbery	**21** 1960- Sharpeville, South Africa: 70 African blacks killed by police in riots started over the issue of pass cards for nonwhites. This and other incidents begin to focus worldwide attention on S. Africa's policies of racial separation	**22** 1947- Truman issues Ex. Order requiring loyalty investigations of federal employees 1987- Garbage barge leaves Islip, N.Y. on 6-month journey searching for place to unload 1941- Grand Coulee Dam begins producing electricity	**23** 1942- Japanese-Americans residents of the Pacific coastal areas, most of whom are native born, are moved from their homes to internment camps in inland communites 1983- President Reagan announces his Star Wars plan	**24** 1989- Exxon Valdez runs aground in Prince William Sound, leaks 11 million gallons of oil 24-1965- MLK, Jr and 25,000 marchers converge on the state capitol in Alabama after a 5-day, 54-mile march from Selma	**25** 1911- 147 lives lost in fire of the Triangle Shirt Waist Company. Blocked exits and locked doors trap many of the women employees, forcing at least 50 of them to jump from top floors of the building
26 1962- Supreme Court rules citizens of Tennessee have right to challenge the apportionment of their state legislature in federal courts 1904- Union and non-union workers in Tennessee battle at Dayton Coal & Iron Co	**27** 1954- Lewis Mumford, in a letter to the *The New York Times* pleas for an end to experimental and further explosions of the H-Bomb "If as a nation we have become mad, it is time for the world to take note of the madness."	**28** 1968- A week before Martin Luther King, Jr is assasinated, he leads march in support of sanitation workers' strike. Violence breaks out and an African-American man is killed. King asks for calm, promises to return in April	**29** 1824- Society for the Reformation of Juvenile Delinquents is incorporated in N.Y.C. 1961- 23rd Amendment goes into effect giving D.C. citizens the vote 1971- Lt. Calley convicted for murder in My Lai Massacre	**30** 1858- First pencil equipped with an eraser patented by Human L Lipman of Philadelphia 1870- 15th Amendment ratified 1983- First California condor born in captivity hatches at the San Diego Zoo	**31** ● 1919- American Communist Party is founded under the slogun "Workers of the world unite!" 1902- Explosion kills 22 coal miners in Tennessee 1904- India: British slaughter 100s of Tibetans	**Submissions** If you want to call attention to a future or past event, please send necessary information to Works In Progress, PO Box 295, Olympia WA 98507, Atten: Calendar

★ *"Women have no chiefs"* ★

Acholi proverb